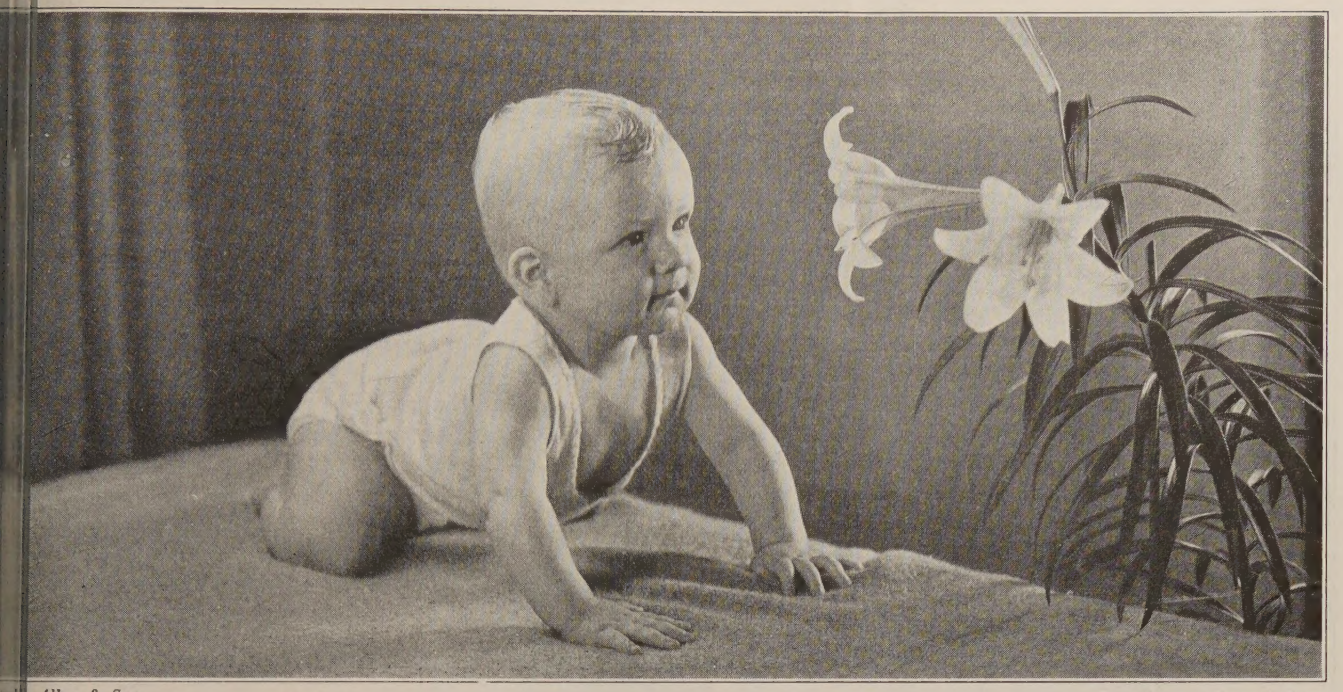

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HIS FIRST EASTER

International Journal of Religious Education

Official Publication of

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Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

Margaret Tarrant — *Hale, Cushman & Flint, Boston*

"SPRING IN THE MOUNTAINS"

SPRING on a wind-swept hill!
The grass at our feet
Sheered into waves of light!
Spring, and the woodbird's trill!
Spring, and the stars of night
Turned dewdrops glist'ning sweet.
Earth-chained we stand,
Thinking unearthly things,
Looking across the land,
Over the hills, beyond the sea,
Our souls on tireless wings
Soaring Eternity.

—IRENE RUTHERFORD MCLEOD

EDITORIAL

A Real Cause of War

GERTRUDE STEIN, the much discussed writer, said something recently about this whole business of war and peace that seemed to us to go farther down than most that is said about it. She often resorts to a repetitious style in writing, such as "rose is a rose is a rose," that makes us read her as a literary curiosity only. But this time, in refusing to judge a college debate on "Control of Munitions" because the debaters had not said anything worth considering, she struck home. What she said we ardent advocates of peace need to stop and heed.

One of the debaters had answered her charge of not thinking by saying, "But we *are* thinking, and trying to reason out a method of preventing the next war." She answered: "That's absurd. You can't prevent war. We have wars because people want wars. We go to war because we get tired of peace—we get so sick of the dreadful monotony of peace."

But the insistent debater went on with, "But, stop and think—think of the horrors of war!"

Then she silenced him, and her audience, with this: "Think of the horrors of peace! Accidents kill as many people as battles. Disease, starvation, frustration—you've got them all around you. You'll be just as miserable starving to death as having your head blown off!"

This editorial is not an argument for war or a plea for less emphasis upon peace. We have given time and thought personally and in these pages to all peace movements and will continue to do so. Such movements need more than all of us who love peace can ever give them. But, what Miss Stein says has a disturbing weight of truth in it.

Of the horrors of war we hear much. But of the *pleasures of war* we hear little. By pleasures of war we mean the joys that war brings to countless people because it is a relief from the drab existence that our world affords for them. For many persons war is a welcome relief from the sort of life our present civilization makes possible: in that fact lies the paralyzing menace to all of us. In the paper that reports Miss Stein's speech is the report that over 100,000 volunteers have offered themselves to the Italian government for the military venture now pending in Ethiopia. These are the sons of those who faced the horrors of the last war, but for them the thrill of the next one is more powerful.

We hear much of the tragedies of war. But the horrors of peace are worse—and harder to see. We are not sufficiently aware of the numbers of persons killed and maimed in mines and factories, in highway accidents, by industrial disease. We do not see our fellowmen pushed into the deep hell of unemployment, thrust into our shell-holes of fear, damned by the blindness of prejudice and social strife, cursed by long years in the frontline trenches of malnutrition, hunger, and poverty. We do not sense the tortures of inadequacy, the "walking wounded" who are torn by futility. These are the horrors of peace from which even war may be a relief: in that lies an indictment of peace ten times as severe as of war.

For those of us who deal with growing persons this means that when we create in any person, young or old, *an enthusiasm for life on the high level of creative interest, cooperative experience, and devotion to some divinely worthy cause,* we are building peace. For only as life becomes adventurous, alluring, worthy of choice for its own sake on its highest levels will men cease to choose its lower levels. By this path cometh peace.

The First and Greatest Educator

THERE has been much discussion as to who can justly be called the first and greatest educator. There is only one valid claimant to such a title.

That one is—God.

In his long and patient dealings with mankind, God has always been the divine teacher.

Men shivered for centuries over coal mines before they found them and the way to use them, because God is the first and most persistent educator. The Chinese discovered the compass and then forgot about it, because God is always an educator. The world invented gunpowder and poison gas before the nations had learned to live in peace together and so destroyed each other, because God could not treat them by any other than an educative process. Voices have throbbed in the ether for centuries and men have lived on without hearing them, because, again, God was a true teacher. The life of God was revealed in human form through Jesus Christ because God taught his grandest truth through the greatest of all methods—the incarnation of what he wanted to teach in a life.

So, then, the Christian educator comes closest of all creative workmen to working at the same task that God is concerned about. It is only in the superficial sense that the great astronomer could say that he was tracing out God's ways after him. In a real sense the religious educator is the one, if any, to make this reverent claim. Ours is no petty side-issue among life's tasks; it is our place to clear the ways along which the divine elements in life can move to their truly destined home, the soul of man. And it is our place to rediscover and to re-affirm our faith, not a faith that waxes and wanes with the ups and downs of this controversy or of that, but a faith that abides even when opinions change; a faith that life is not essentially what it often seems; a faith that beneath the material husk there is a spiritual and moral substratum to our life; a faith that to him whose heart is atune and whose habitual behavior is in harmony, that substratum will break through and flood his experience; a faith that to him who seeks to establish a controlled environment in which for all men the spiritual may be made central, there can come the consciousness of being a co-worker with God in clearing the channels for the operation of his will. Thus, as a true teacher, such a person works side by side with the first and greatest educator of all.

Let Us Teach Honesty!

SUNDAY school teachers always have taught their pupils that they ought to be honest. Too often, however, the teaching is abstract, and specific illustrations are drawn from the more conspicuous and perhaps the least common types of dishonesty.

When Hartshorne and May prepared to make their study of the effectiveness of Sunday school teaching, they chose to investigate the matter of deceit because of there being such widespread deceit in American life. However, they did not, by any means, get at all types of dishonesty.

There are several ways by which persons are dishonest, and there are several motives for dishonesty. The man who deliberately breaks into a house and steals another's property, or who is a highway robber, everyone recognizes as dishonest. But most of the people with whom our church leaders deal are not tempted to do that sort of thing. They are tempted, however—and often submit to the temptation—to practice other kinds of dishonesty.

In the field of business there are too many persons who, while they do not break the law, actually violate Christian rules of fair dealing, and in so doing they are dishonest. They sell goods that are not worth as much as they appear to be, or they undertake through advertising to give false impressions, or they take advantage of the straightened circumstances of a customer or competitor. Not all business leaders do this sort of thing, but too many do.

Other persons are dishonest in that they draw conclusions on the basis of inadequate data. For example, someone observes the work of a church school, or attends a few sessions of a convention, and then not only formulates but presents to others his dogmatic conclusions when he actually has not taken the time to get all the facts.

Some persons cannot bring themselves to face unflinchingly the difficult situations into which they get, and so they prevaricate. Such persons may be motivated by a desire to be liked by everyone, or they may be unable to withstand criticism, and so to one person they tell the thing that will win his friendship and to another they say what will win his, even though the two statements are contradictory. This is not just a matter of telling a woman that her hat looks nice when the beauty of it may be doubtful; that is an exceedingly minor matter. It goes much deeper, and deals with more far-reaching practices.

Then there are persons who are so bent upon having their own way that they will manipulate the facts to suit their own ends, even though it may mean actual violation of the truth. These persons may be entirely honest in other fields, and would under no circumstances take any property that did not rightfully belong to them, but their egos would be so injured by defeat that they must get their own way even if it is necessary to violate the truth in order to do so.

Everyone is familiar with some person who puts on a false front in order to make a good impression. Possibly he dresses far beyond his means in order to "keep up with the Joneses." Or he may adopt certain social practices just in order to make his friends and acquaintances think he is a good sport. For example, a woman over fifty years of age states that, although she abhors smoking, she does smoke a cigarette when she is with a crowd of others who are smoking because she cannot stand t have them say she is not a good sport.

Many persons are dishonest by telling only half th truth, although they may know all the truth. They fee as if they are not lying because what they tell is true The concern here is not for the instance in which som truth is withheld in order to avoid hurting another's feel ings, but rather with the instance in which another perso has a right to know all the truth if he knows any of it However the dictionary may define lying, it certainly i dishonest to give another person an incorrect impressio which may cause him harm, when he ought to know th full facts.

In the political world there undoubtedly is more dis honesty than the average person ever dreams of. Th tremendous pressure that is brought to bear upon poli tical leaders to show favoritism results in hypocrisy of a most insidious kind or in the loss of an opportunity t render public service through political office. What a significant service the church could render if it would teach its children and young people that there is a nee for strong Christian leaders in politics, and show the pit falls that await those who go into political service.

Certainly we can sympathize with Diogenes in his search for an honest man. There is very, very little rea honesty even among persons who have good reputations. Again and again one's confidence in some otherwise able leader is blasted because of the discovery that in one o more significant ways he is dishonest. Complete truthfulness is difficult to find. Church school teachers may well accept it as a major task to help their pupils understand what complete honesty means and how to achieve it.

Lord, Keep Me Growing!

A PRAYER BY PARENTS

LORD, keep me growing!
I give thee thanks for the divine laws of growth that I see at work in the bodies and minds of my children.

Wilt thou grant that I may find them always working out their will in myself.

Save me from stagnation of spirit.

Spare me, O God, the lethargy of mind that comes at middle age.

Keep me free from the indolence of interest that would draw back from the new and the untried.

Free me from the sameness of purpose that flinches at a new task.

Give me the spirit that seeks new ideas and welcomes them when they are found.

Grant me the courage to face without prejudice any challenge to my long-accepted views.

May I have patience to live with new books, insight to enjoy new friends, vigor of mind to push out into the unexplored.

Keep me aware, O Lord—aware of my time, of its moods, of its power, of its dangers.

Thus, in body, mind, and spirit may I forget the things that are behind and stretch forward to all that lies before.

Thus, Lord, keep me growing.

—*P. R. H.*

The Annual Meeting of the International Council

THE annual meeting of the International Council was held in Chicago, February 8 to 18, 1935. In total attendance and in the proportion of members present, both the Educational Commission and the Executive Committee surpassed the records of previous years by a wide margin. Participation in nearly all of the sixteen professional advisory sections was also above the average, and the committee meetings were unusually well attended.

It is when one turns to the volume of creative work done, to the spiritual tone and atmosphere, and to the general note of enthusiasm pervading the meetings that their real significance appears. The David Seabury lectures on mental hygiene each day at eleven, the annual Fellowship Dinner, the fellowship banquets held by several groups of workers, the worship services held each morning during the meetings of the professional advisory sections, the panorama naturally caused by twenty different meetings going on all at once—these are some of the matters that linger in one's memory.

To a stranger it might have seemed to be an endless confusion with so many simultaneous programs under way, a score of groups at work upon countless manuscripts, committee reports dealing with varied phases of Christian effort. However, there was a coordinated purpose in it all, and those actually at work were in no doubt as to the direction in which they were moving and the highly significant outcomes which they had in mind. Some of the more important developments in the work of the Council will be of interest to *Journal* readers.

Changes in the International Council Staff

After twelve years of distinguished service as General Secretary, Dr. Hugh S. Magill has been succeeded by Dr. Harold McAfee Robinson as Acting General Secretary. Dr. Robinson was enthusiastically chosen for this position on February 18. An account of his career and services is given elsewhere in this issue. He assumed the full responsibilities of General Secretary on March 1. Since but a part of his time is available for the work, the International Council staff has been organized to carry much of the administrative detail formerly carried by the General Secretary.

Miss Florence Teague was elected as secretary of the Educational Commission to succeed Miss Edith P. Rea. The resignation of Mr. Roy A. Burkhart created a vacancy in young people's work which will be filled as soon as possible. Plans were also laid in the meetings to add a full-time director of adult work and parent education to the staff as soon as funds can be secured.

Reaching the Unchurched

On the initiative of the International and National Executives' Section, much consideration was given to the launching of a continent-wide movement to reach with some form of Christian character education the millions of unchurched children and young people. Dr. J. Campbell White, whose interest in this movement brought him to the meetings, deeply impressed the several groups to which he spoke with his plea for attention to these unchurched millions. The International Council staff, working with the Board of Trustees, has been charged with special attention to this need. Plans for a long-time policy rather than a mere spurt of enthusiasm are being laid. These include active cooperation in the 1936 United States Census of Religious Bodies as one means of locating the unreached. The 1936-37 emphasis on "Christ in the Life of the Community" will center in this need. Plans for strengthening the International Council staff for this type of work are involved.

Participation of Lay Workers

Concrete plans were laid at the annual meeting to secure the active participation of much larger numbers of laymen and laywomen. Not only in popularizing the movement, but especially in the extension campaign to reach the unchurched, lay forces are now finding a larger place. Plans for working this out are in the hands of the Board of Trustees for early action.

Policies in Social Education

One of the most significant documents before the Council was the report of a Committee on Social Ideals. Its report of progress laid down basic educational policies in dealing with social questions and the church's responsibility for Christian social action. Avoiding the dangers of pronouncements and the ineffectiveness of mere resolutions, the policy calls for an educational process in which Christians will engage courageously and creatively in facing the challenging and menacing social and economic problems of our present-day world.

This document carries forward the long evident concern of the Christian education movement in social education and the development of a better social order. Evidences of this interest have been the social objective among the "seven objectives" familiar to Christian educators, the definition of social objectives which form a part of the Adult Curriculum Guide, and the program of "Christian Youth Building a New World." The forces of Christian education cooperating through the International Council are developing a courageous and well-considered Christian social philosophy which will become a powerful factor in undergirding with intelligence and insight the processes of social reconstruction in which our generation is engaged. The committee will continue to work during the year, secure criticisms and suggestions on its work, and present a policy for adoption next year.

New Program of Leadership Education Launched

For some years a complete reconstruction of the leadership training program has been in process. The objectives, general content, and administrative standards of the new program were approved this year. The principal changes are in the direction of greater flexibility, a richer content, and more attention to beginning with the actual working situation of the student. The new program is organized in four series or grades of difficulty and thoroughness. The first and second of these are nearly ready for use. The entire curriculum is organized into seven groups according to functions and age grouping. A

credit system is involved with an attempt to simplify the process of accrediting leaders. (See page 18 of this magazine.) The Fellowship of Christian Workers has been made entirely local in its administration.

New Adult Study Plan Launched

A general plan for a guided study program for adults was approved. For the time being, at least, it is known as the "Learning for Life" program. It involves an organization of courses in five groups: Bible, Christian Faith and Experience, the Church, the Christian Home, Social Relations. A plan for credit and recognition of progress to be administered by the local church is included. This plan provides for balance with opportunity for some specializing in one group of courses. It is much more adaptable, flexible, and comprehensive than Uniform Lessons, but better organized and guided than a free elective system.

Plans have been successfully laid for selecting the best materials available, for developing new materials, and for their cooperative publication through a special interdenominational agency for this purpose. The plan will be ready for use by next autumn.

Other Significant Developments

The remarkable effectiveness of the current emphasis on "Christ in the Life of the Home" led to a widespread demand for its continuation. However, an emphasis on the church as an educational enterprise had previously been approved. It was decided to continue the home emphasis, while launching also the church emphasis. Stress will be laid on the shared task of home and church in Christian education.

A statement of financial policies in financing state councils was approved as a working document. In this arrangement, the claims of accredited interdenominational agencies for financial support are recognized as of the same legitimacy and urgency as those of denominational agencies.

Basic principles and policies to be followed in merging state councils were also approved as valuable guidance in many situations now in process of merging.

As a popular feature of Religious Education Week, plans were laid to develop the installation and recognition service suggested in the International Council bulletin on the observance of Religious Education Week into a Recognition Day such as was observed last year in some churches and communities.

The expanding work of the International Council involved significant organizational alignments at many points. The Interdenominational Young People's Commission has for many years served as a cooperative agency for denominational young people's society workers and the International Christian Endeavor leaders. This year the Interdenominational Commission and the Young People's Work Professional Advisory Section of the International Council voted to merge. As a step toward consummation of the merger one year hence, both organizations elected the same persons as officers and members of their executive committees.

The International Council has appointed five members to an Inter-Council Field Committee which will represent the International Council, the Federal Council, and the Home Missions Councils in clearing, integrating, and allocating responsibility for all field activities in which such national agencies have joint interest.

The "Christian Youth Building a New World" program has involved the cooperation of several national agencies including the Department of Evangelism of the Federal Council, the International Society of Christian Endeavor, the Christian Associations, and the Missionary Education Movement. Approval has been given to the establishment of a Joint Committee on United Youth Program. This joint committee will carry responsibility for the promotional and field aspects of the program while the Committee on Religious Education of Youth of the International Council is responsible for creative aspects, such as producing guidance and resource materials. Plans were laid for an enlarged meeting of the Christian Youth Council of North America during the summer of 1936 to evaluate and interpret the movement. Six new pamphlets in this united youth program were approved for publication.

The experiment being carried on in Ohio in weekday religious education and in the cooperation of character-building agencies has been expanded to include, in addition to the state council of religious education, the state council of churches and the national interdenominational agencies. Authorization was given for a corresponding reconstitution of the State-National Commission which has been supervising the work. The Department of Vacation Church School Work was also authorized to participate with the Home Missions Councils in a summer program for underprivileged areas, such as coal mining camps and isolated mountain areas.

The International Council voted also to participate in the formation of a central agency for radio programs for children in which a number of child welfare organizations are uniting to develop or assist in the production of children's radio programs better adapted to the character and emotional needs of children.

A special committee had done important work in plans for education regarding the alcohol problem. A bulletin is in process which will serve as a guide in this perplexing and changing field of work.

Book Six of the International Curriculum Guide, dealing with the organization and administration of the church for its educational task, was approved for publication. This document is a clear description of the organization and work of the whole church when conceived as an educational enterprise. It will undergird the development of a series of new program guides which will supplement or supplant the International Standards.

A committee was appointed to study means of more closely relating the work of committees of the Educational Commission with corresponding advisory sections; also of a closer coordination of the programs of the various sections, providing both for features of interest to all, such as the Seabury lectures, and for specialized work in the several sections. The meetings are growing from small group enterprises into the proportions of a great convention and the schedule and form of the program will be restudied accordingly.

As these hundreds of professional workers turned their faces homeward to Oregon and Florida, to California and Boston, to Toronto and Texas, they did so in a spiritual renewal, knowing as never before that they were parts of a significant movement, conscious of their aims and of ways to reach them, and aware of the moving of the Spirit of God in a unified Christian enterprise that seeks to change our world according to the divine will.

Entering into Life

III. A Broad Highroad

By DWIGHT J. BRADLEY*

WHEN the process of discipline has gone far enough to assure stability in intellectual, esthetic, and ethical equilibrium, the steep and narrow pathway is drawing near to its end. That is to say, when a personality can be sure of exercising sound judgment, displaying excellent skill, and practicing high moral principles under all circumstances, a further step toward life's larger experience is in order.

This further step leads directly out upon the broad highroad of human relationships, and into the turmoil of human affairs. Strangely enough, it is the same "broad way" which, according to Jesus, "leadeth to destruction." It is "Main Street," "Vanity Fair," the market place, the "world" against which Christians have always been warned. It involves those who travel it in the hurly-burly of politics, the pressure of economics, and the general conflict of opposing social interests which keeps life on this planet in a constant frenzy of hatred, fear, and strife. It is the highroad "where cross the crowded ways of life, where sound the cries of race and clan."

No one may safely go this way who has not first prepared himself inwardly by prayer and outwardly by a rigorous discipline of mind, body, and will. It takes those who are not so prepared to the uttermost brink of despair, debasement, and demoralization. He who starts out upon it from the beginning without proper equipment finds himself drawing nearer and nearer to a literal hell. The road slopes down toward the pit and ends in that "outer darkness where there shall be weeping and gnashing of teeth."

Yet, this very highroad leads the prayerful and well-disciplined traveler toward life. Indeed, it is the only way by which, after the stages of inner and outer maturing have been passed, life may be entered at all; for it provides the indispensable opportunity to relate the inner experience of communion with God and the outer routines of thought, purpose, and deed to the practical concerns of the world in all its desperate need and all its pathetic misdirection. Unless such a relationship can be established and maintained, the experience of inward prayer ceases to have intelligible meaning and the rigors of the narrow pathway are of no consequence at all.

The outcome of spiritual devotion and character training must be practical human service. Mysticism and self-development gain vital significance only by being applied to the actual problems of humanity. A "personal gospel" requires a "social gospel" for its completion. Personal religion and individual competence are seen to be sterile unless they bear fruit in redemptive action. And by redemptive action is not meant a mere passing in and out amongst men trying to change them one by one or doing a good turn here and there. This is valuable so far as it goes, but of itself it is pitifully inadequate. The chief work to be done on the great highroad, by those who have come to it through prayer and discipline, is a work of *social redemption*, involving definite attitudes, efforts, and achievements in the field of *social change*.

Most of those bound for destruction are the victims of powerful and iniquitous establishments of inherited social habit that drive them along the highroad despite themselves. These are the sick, the maimed, the naked, the blind, the hungry, the poverty-stricken, the exploited, the unemployed, the dispossessed. They have not the strength to resist their taskmasters, the will-power to assert themselves, the understanding to know what to do, nor the incentive of hope to cause them to do anything except bow to the inevitable. They have no freedom left to choose which way to go. They need more than the persuasive voice of spiritual appeal. They need protection, help, leadership, dynamic stimulation of courage, and release. They need to be rescued from their sorry servitude and saved from the hands of their oppressors. This wide gate through which they have been herded, and this broad way by which they walk toward doom, was opened and built for them long before they were born. Through that gate and into that road they were thrust before they had a chance to determine their own way. They could not leave it now if they should try. They are helpless.

The prayerful person of maturely disciplined powers is the final hope, under God, of all these victims. He alone can destroy the system that enslaves them, and set them free. He alone can make it possible for them to turn

(Continued on page 40)

The Disciple

I COULD NOT leave thee, Christ! For when I tried
To leave thee for alluring ways aside
From thine own way, thy power withheld me, kept
My feet from wandering too far, inept
And aimless, down a dwindling path that led
Through mazed confusion to the house of dread.

I could not leave thee, Christ! For when I yearned
With passionate intensity and burned
With fiery torment to assuage my thirst
For freedom by a turbid stream that burst
In gushing torrents from a naked hill—
Thou ledst me back to waters deep and still.

I could not leave thee, Christ! For when I sought
To fling aside thy counsel, when I thought
That in my crazy freedom I should find
Some way of life for body, soul, and mind
Better than thou didst teach, I heard thee say,
"Come back to me, for thou hast lost thy way."

I would not leave thee, Christ! For I am lame
From wandering, and the consuming flame
Of passion has gone out and left my soul
A smoldering ember, and the crisscrossed scroll
Of life ends as it started with the line,
"I cannot leave thee, Christ! For I am thine."

—DWIGHT J. BRADLEY†

*Pastor, Union Congregational Church, Boston, and Professor of Social Ethics, Andover Newton Theological Seminary.

†From *Quotable Poems*, Vol. I, Willet, Clark and Co. Used by permission.

Guiding Leadership Growth

By Louise Benckenstein*

SPRING vacation afforded the desired opportunity for six young people—three university students and three "unemployed"—to carry out a planned excursion through the Kentucky mountains. Rumors of conditions in the mines and a meager knowledge of "America's peasant problem" in the mountains lured them expectantly on as they counted off the distance on the road map and left the familiar rolling country of northern Kentucky.

Those young people saw the barren hillsides and realized the need of training in agriculture. They saw the one-room huts papered with newspapers. They noted the picturesque picket fences curiously inclosing a few square feet of the less steep portion of the "perpendicular farm," in which chickens, razor-backs, and children tramped to death any tiny green shoot that might try to relieve the barrenness of the yard. They understood "The Man with the Hoe," as they watched whole families bending over the stubborn earth. They were amazed as they entered a mining town and saw its hundreds of sooty shacks clinging to the mountainside—the "homes" of mountaineers.

"It looks like some awful giant took a handful of chicken coops and tossed them against the mountain where they stuck," suggested one of the boys. "What would these mining villages be like if the mine owners were really Christian?" queried another. The call that rose from the mountain huts and their inhabitants, half-starved in body, mind, and soul, was clear and insistent.

When they returned home, they answered the call by entering into a project which proved to have many values. First of all, they aroused the interest of their church. A "mountain dinner" was served for the purpose of educating the congregation. In one corner of the room was a reproduction of a mountain home. The young people dressed like mountaineers and told of conditions as they had seen them. Money was then raised to send the unemployed members of the group back to the mountains to teach, and a training class was arranged for the purpose of preparing other young people to organize vacation schools during the summer months. As soon as exams were over, the youthful missionaries set out for their field.

Throughout the summer those young leaders summoned all their resources to meet the need of the hour. Sermons were preached by those who had never made such public appearances before, choirs were organized, solos provided, "play-nights" supervised, and personal visits were made in the homes. "It isn't hard to speak to an unfamiliar audience," said one of the girls, "and now that I have led so many meetings in the mountains, I think it will be much easier at home."

It would be difficult to discover who profited the more from this experiment—the mountaineers or the young people. To the eye-witness, however, the increased ability to lead was very evident upon their return. When we analyze the project, we discover several reasons for this development. First, the self was absorbed in a cause. The concern for others was so great that self was forgotten, and so much energy was required for the immediate task that the whole self was called into action. There were no divided personalities resulting in self-consciousness. Second, th opportunity to lead among strangers who were appreci tive rather than critical, provided training that resulte in assurance in the presence of friends and critics. Thir the young people approached their task prepared to a complish it. Finally, they realized their responsibilit

Every young people's department does not have the pri ilege of such a project; there are, however, other opportu nities for leadership training within easy reach of ever young people's organization. Let us consider the reason for growth in leadership ability, suggested by the moun tain project, in the usual church situation.

"The self absorbed in a cause." Worship may suppl a cause in which the self is so absorbed that leadership i natural and effective. If the leader of a worship servic and those who take part in the service are earnestly desir ous of guiding the group in a real experience of God thoughts of self will be secondary. When worship is vital discipline problems disappear and classes and discussion become quests for truth rather than battle fields or menta gymnasiums. The discussion method can also be effec tive in guiding leadership growth. When the problem being discussed is of vital concern and all are sincerely interested in seeking its solution, the growth in mental aptitude and leadership is almost unconscious. A service project in the church or community may provide as much opportunity for leadership growth as the more remote mountain program. One society became interested, through the production of Alfred Sutro's play, "The Man on the Kerb," in the problems of poverty and wealth. Discussion and excursions through the tenement district of the city increased their interest. In the end, a comprehensive study of this area was made in which maps were drawn, charts prepared, and methods of bettering living conditions were discovered.

"Training that resulted in assurance." Growth in leadership is gradual. Many potential leaders have their growth stunted by ambitious or thoughtless adults who give them tasks greater than their abilities can master in a satisfying manner. "Teach a child to swim," some say, "by tossing him into deep water where he will have to swim." The child may respond by swimming, but he may also get such a shock that he will fear water the rest of his life. A potential musician may remain potential if, urged to perform before he is ready, he fails. The young people's program should include a wide variety of opportunities for leaders of differing experience and ability.

"Prepared to accomplish." The Christmas Eve program was in the care of the young people. The entire congregation was present. The boy who read the Scripture began: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," et cetera, and read the entire first chapter of Matthew, stumbling pitifully through the many difficult Old Testament names, instead of reading the second chapter. When he had finished, the adult leader informed him of his mistake, pointed out the correct passage, and instructed him to read it. The boy, nervous and embarrassed, did as he was told. The weakness on the part of those who should have been guiding

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leadership growth is apparent. Even in such small ks as the reading of Scripture, young people should be pared. Likewise, in the preparation of discussions, ng people should be taught to prepare thoroughly. If h preparation is expected, sources of materials are ilable, and necessary time is given, young people will pare.

"*They went humbly.*" It is important to train leaders, t it is far more important to train Christian leaders. metimes adult leaders blindly train dictators rather than ristlike leaders. The real leader thinks *with* the group, t *for* the group. He works with his fellows, not in their ad. There is often an individual boy or girl who seems possess a natural tendency to lead, and there are adsers who have a tendency to use such leaders repeatedly, ile ignoring the possibilities of others in the group. metimes real harm is done by giving one who is already ry aggressive, the constant lead. It would be wiser, in ch cases, to allow the youth to use his ability in less nspicuous places rather than to cause him to become ctatorial, conceited, or disliked by his fellow workers.

"*They realized their responsibility.*" There are adult aders who believe that their success lies in making the oung people think that they are doing their own planning hile in reality, they, as advisers, are contributing all of e ideas. The ethics of this practice may be questioned s well as its value in developing the leadership of youth. o many young people, the organization seems to belong the adviser or the minister, rather than to themselves. outh should be given the responsibility of its organizaon, not in pretense, but in reality. This does not mean at the adviser has no authority or responsibility of his wn. There are many ways in which he can tactfully elp his younger friends to accomplish their tasks sucessfully. Individual conferences with officers, committees, and leaders of programs, leadership training classes, ympathetic advice, and criticism of programs, all give pportunity for the adviser to share in the work of the roup and guide leadership growth. The adult leader who is eager to do his work thoroughly will seek other, ess formal opportunities of developing individual abilities. He may share a symphony concert with one who is interested in music, take hikes with nature-lovers, see the good play in town with a young Hampden, share his finds in poetry and good books with his younger friends. He will try to learn all he can concerning the school activities and other extra-church interests of his young people that he may not over-burden willing leaders and be better able to guide the growth of each person intelligently. In the real work of the society, however, the responsibility should rest on the young people to such a degree that they will freely suggest their own interests and problems in planning programs, and feel keenly the necessity of making their projects successful.

Finally, adult leaders get from their young people almost exactly what they expect. Expect a youth to depend on a printed page for his discussion and he will. Expect him to do individual research, reading, and thinking, and he will. Expect the lead in a play to forget his lines because "church plays are never perfect," and he will probably fulfill the expectation. Expect young people to pray their own prayers, think their own thoughts, make their own contributions to the life of the church and they will not fail. Patient, inspiring faith in youth, added to intelligent guidance, will "grow" real Christian leaders.

Dr. Robinson Becomes Acting General Secretary

WHEN Marion Lawrance retired as General Secretary of the International Sunday School Association some years ago, Dr. Robert M. Hopkins, then Chairman of the Executive Committee, became Acting General Secretary. This same practice has been followed once more. With the retirement of Dr. Magill from the leadership of the International Council, Dr. Harold McAfee Robinson, General Secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A. and Chairman of the Executive Committee of the Council, has been chosen as Acting General Secretary. Dr. Robinson's name was presented to the Executive Committee of the Council on February 18 as the unanimous recommendation of the Board of Trustees, and he was heartily elected to the post by the whole Council. Dr. Magill's work closed with the end of February, and Dr. Robinson took over his new duties on March 1.

Dr. Robinson has been active in the work of the International Council since its organization. He was at one time chairman of the Committee on Education and succeeded Dr. Hopkins as chairman of the Executive Committee in 1930. He is a member of the Board of Trustees, of the Educational Commission, and of the Committee on the Revision of the American Standard Bible, as well as chairman of the Committee in Charge of the Winnipesaukee Camp Property. He is a graduate of Park College and Princeton Theological Seminary and did graduate study at Leipzig. He has been active in the Council of Church Boards of Education, the Federal Council of Churches, the World's Sunday School Association, and other phases of interchurch work. He brings to the Council a varied equipment of administrative experience, educational viewpoint, theological training, and wide contacts.

Dr. Robinson's willingness to take over these extra responsibilities this year reveals his deep interest and that of his own board in the cooperative program. He has recently become General Secretary of his board, succeeding Dr. William Chalmers Covert. The time he gives to the work of the Council will be given without salary as an extra contribution from his own church over and above its regular contribution to the budget of the Council which contribution, it may be added, has been consistently maintained throughout the depression years.

Although Dr. Robinson will not be able to give full time to the work of the International Council during the year, he has accepted complete responsibility for the general guidance of its program. He will be especially interested in financing the Council and in the new developments in regard to "Reaching the Unchurched," described elsewhere in this issue.

Then and Now

The Children's Division

By MARY FOSTER BRYNER*

Contrasts between yesterday and today are always interesting. In this article, one who has had a large share in the development of Christian education for children over a long period of years gives some pictures of the past which are of particular interest in the light of present trends.

DURING one hundred years, the usual Sunday school organization was a main school and an infant class, including children of ten or more years, with adult leadership.

After International Uniform Lessons were approved in 1872, they were quite generally adopted in America and elsewhere for all classes.

Almost without exception, *women* taught children under their teens, yet for thirty years the lesson committee consisted of two dozen or more *men;* mostly ministers and theological professors, plus a few distinguished laymen.

Infant class teachers increasingly realized the difficulty of adapting Uniform Lessons to the needs and experiences of children. Each denomination published a general teacher's quarterly, prepared from an adult standpoint, including a short paragraph with each lesson suggesting an application for children.

A few groups of infant class teachers in larger cities met weekly to help each other and called themselves "Infant *Teachers*' Classes." They studied the nature and needs of growing children and what might best nurture them spiritually. They emphasized the value of stories and story telling, the use of the blackboard, and handwork. They suggested songs suitable for living in God's world rather than preparing for "A Happy Land far, far away." Bible, missionary, and seasonal stories were told. Usually an attempt was made to adapt something from the Uniform Lessons. Gradually the name Primary Union was adopted, and Primary Department suggested instead of Infant Class in a school. A few Cradle Rolls included real infants.

In May 1884, teachers from Primary Unions in New York, Newark, Pittsburgh, and Washington met with those in Philadelphia to plan progress and organize a National (later International) Primary Union. Mrs. Wilbur F. Crafts served as president for fifteen years, and Israel P. Black as secretary for almost seventeen years, both without salary. Interest was aroused by correspondence and convention talks. By 1891 the Unions numbered forty.

They multiplied rapidly during the next ten years, chiefly because a helpful little quarterly bulletin was freely distributed to all Unions to supply its members. Expenses for correspondence, printing, and distribution were met by freewill offerings from Unions and individuals. Four hundred and seven Unions were organized, enrolling 4,069 members. Four thousand, four hundred and eighty-two *Primary Workers' Manuals* were published, also *Primary Handbooks* and suggestive programs for Unions and Sunday schools.

A simple training course was outlined, emphasizing the necessity for knowing the *Book* we teach, the *children* we teach, the *principles* of teaching, and the *methods* of organization and work. A reading course was recommended.

During the 1890's, institutes and twenty-five summer schools were conducted for several days, enrolling 4,573 workers. In the meantime, primary teachers' quarterlies were prepared by Mrs. Crafts and Mrs. Cook, also an intermediate (really junior) teacher's quarterly by Mrs. Kennedy, and all were warmly welcomed.

A Primary Council included members from fifty-one states and provinces and held a meeting preceding the International Sunday School Convention in Atlanta in 1899. The Council asked to be recognized as a department of the International Sunday School Association. Not yet were they ready to adopt this sturdy, growing child, but did promise and paid $1,505 toward its support during the next triennium.

For two years preceding the Denver Convention in 1902, a helpful summer school enrolled more than five hundred workers with children. Expenses were met by offerings at evening sessions.

For twenty years the conviction had been growing that graded lessons were needed for children. Larger schools had already grouped their children in cradle roll, beginners', primary, and junior departments. As an entering wedge, a resolution was adopted and a woman appointed to request the convention delegates to approve a special two years' course of lessons for children under six years. Great and serious were the discussions before the convention before such a course was allowed.

At last, during this convention, the primary department was adopted as the Elementary Department of the International Sunday School Association. Mrs. Barnes was employed as the first superintendent, to begin service in January, 1903, and was also appointed as the first woman member of the Lesson Committee. She prepared numerous larger and more permanent leaflets to be purchased by Graded Unions and individuals. These were widely used. Many smaller Unions ceased to exist when the free distribution of literature stopped. Other agencies provided help. Very few Unions exist today.

Graded lessons for primary and junior children were greatly desired and requested at the Toronto Convention in 1905. The vote was about fifty-fifty. The Elementary Department adopted a Standard of Excellence: four departments of children, separation, blackboards, beginners' lessons, supplemental or graded lessons, a training or reading course.

Not until 1908, during the Louisville Convention, did a majority vote warrant graded lessons for primary and junior children. Textbooks for teachers and pupils were ready for introduction in October, 1909. Women who had worked for years to attain this result might well say, "These have come out of great tribulation."

During twenty-five years, from *then* until *now,* numerous progressive plans have been introduced with little difficulty. These are quite well known.

*Peoria, Illinois. One of the leaders in the religious education of children who made a significant contribution in pioneering for the modern program. Formerly, Director of Children's Work of International Sunday School Association.

Hawaii's Easter Cross

By Edith Shaffer Burrows*

Thousands Make a Yearly Pilgrimage to Hawaii's Easter Cross

HIGH above the lovely city of Honolulu is old Punchbowl, a magnificent mountain top and an extinct volcano. A paved road winds up and ound and takes you to its summit. By day, you look t over the sprawling city below and enjoy the abund- ace of trees, foliage, and flowers. Beyond is the ocean, ose blue-green Hawaiian waters on which you see great hite liners nosing their way into the harbor. They are ming from Japan, China, and Australia; while in port e ships from Seattle, Vancouver, San Francisco, and ew York, on their way to those far-off lands. During e day or so that they remain at the "Crossroads of the acific," oriental stevedores swarm in the cavernous holds d scurry like ants about the docks and warehouses, nloading and loading again.

On a particular evening in June we were enjoying the awaiian sunset as it be- an to dim above the ountains around Pearl Harbor. Diamond Head, mountain to the far left, ose above palm-fringed Waikiki, the world-fa- nous beach, and stretched ut to sea. It looked like huge lion on guard. I tood on a round cement lais about four feet high nd six feet in diameter. I wondered about this trong, man-made pin- nacle from which we were enjoying one of nature's rarest views. Why was it here? And was it "man-made"? No, they told me, and I learned this story of its building.

A massive outdoor ca- thedral, Punchbowl for many years has been util- ized for sunrise services on Easter mornings. Thou- sands make this yearly pilgrimage and are guided for miles around by the lofty, forty-foot cross covered with snowy linen. It stands from Good Friday until Easter night. During the day it is a brilliant white in the tropical sunshine; and at night it is marked by piercing shafts of light from upturned searchlights which are placed on the winding road below. This light- ing causes the huge shadow of the cross to be cast on the ever-abundant, low-lying clouds of Hawaii. It is a most impressive and beautiful sight.

But the trade winds race across the island peaks, and the cross could not be held erect. Year after year there was the same struggle to make it secure against the force of the wind. Obviously, of course, something had to be done so that the symbol of Christianity would stand tall and straight, unwavering in its lofty position high above the city.

Then Arthur Powlison, a man who had been working many years for the betterment of Honolulu's children of all races and colors, dreamed a dream and made it come true! He talked to five thousand children—boys and girls whose mothers and fathers were born in Japan, China, Korea, Portugal, and other countries. They listened attentively to the man who had given them their playgrounds and recreation centers.

After hearing his plan, the children en- thusiastically fell in with it. Of course they would gather rocks and stones and bring them to McKinley school! And, moreover, each would bring a dime. They all pledged themselves for that amount—many knowing that it would be necessary to earn it. But were not the incentive and purpose worthy ones? Were there not five thousand boys and girls? That would be five hundred dollars! And five hundred dollars was ex- actly the sum needed for the bronze, the cement, and the two skilled workmen.

The following Saturday was the day set. Of course, there was no school on that day so all of them could give their time to the project. But they were not idle during the week. Eagerly they went about looking on hillsides, along creeks, in alleys, and in their own back yards for stones, stones, stones! Punchbowl was of volcanic origin and of course there were no stones to be

The Shadow of the Cross through Low-Hanging Clouds

*Honolulu, Hawaii

(Continued on page 32)

Whose Problems Are These?

By Margueritte Harmon Bro*

My Dear Mrs. Mitchell:

We all know the modern child has many problems. It is our desire to help him meet these problems. In behalf of this aim the church school solicits your genuine cooperation in this year's program. On next Sunday your child will take home an outline of his course with suggestions for the cooperation of his parents. For instance, the first year high school boys will study 'Primitive Religion.' The parents may add to the course by taking the boys on trips to the museum, by overseeing his selection of books . . . . ."

Mrs. Mitchell's eye skipped lightly down the rest of the page . . . . . "sixth grade, Heroes of Yesterday . . . . ." "A Child's History of Methodism . . . . ." "the place of the church in community life" . . . . . "life and times of Paul." The program was varied and interesting. Mrs. Mitchell knit her brows. By the time a woman has four children her brows practically knit themselves. Then she began to peel potatoes. The first peeling made an "S" for Sunday school, but the second peeling looked like a capital "Q."

"Q for questions," said Mrs. Mitchell to herself, "and I have a few. Just whose children are these, after all, and who best knows their problems? I have them 365 days a year and their church school teachers have them 52 days in short installments. *They're* telling *me*. Why don't *I* tell *them?*"

The next day the superintendent of the church school of the First Methodist Church of Brandon received an unusual letter. It was signed by Mrs. Mitchell and it contained a list of her child-problems. The gist of it was:

"Horace, aged fourteen and a freshman in high school, has lost his sense of order. As a child he was neat with his clothes, his books, his various collections, and his school papers. But adolescence has plunged him into a whirl of physical disorder from which he seems unable to extricate himself or any of his belongings . . . . . Kerby, aged twelve, resents direction, or any interference with his plans. No matter how tactfully a suggestion comes to him, it is thrown out without consideration because he has this sudden fondness for being his own master, and he doesn't mean maybe . . . . . Agatha, who is ten and in the seventh grade, is just plain lazy at home. Her energy is unbounded and she can play outdoors for hours on end, but when it comes time to set the table she wilts into the nearest chair . . . . . Alex, aged four, has no respect for another person's property. He wants what he wants and he does not mean to wait for it.

"These are some of my problems," the letter concluded. "They are character problems, and therefore they are religious problems. I know the children were not born with these faults. Some place along the way we, their father and I, have failed to help them make the proper adjustment to the increasing demands of their growing lives. I even grant their faults are somehow our faults, but they are also our problems. It is our desire to meet these problems. In behalf of this aim the parents of the Mitchell children solicit your genuine cooperation in this year's program."

The last sentence had a familiar sound to the superintendent. He folded the letter thoughtfully. It was fair enough. His brother, head of the public school health service, did not mail out letters inviting the parents to send their children in for stomach ulcer treatment when perhaps the children needed glasses or posture correction. He related the clinic's help to the children's actual needs.

The next day but one—for the superintendent first called a meeting of his staff—a second letter went out inviting the parents of each grade to meet together with the teachers to plan that grade's curriculum for the year. The letter was followed by a personal visit from the teacher of each child. This particular superintendent did nothing by halves. Where there was any doubt as to the attendance of a certain child's father at his grade meeting, the superintendent made a call at the father's office. That week there were many surprised fathers in Brandon. Some of them scarcely knew their children had church school teachers, and others were amazed to find that their children had problems. The parents were requested to state their problems in writing and bring them to the meeting.

On the specified evening when the parents of the high school adolescents met to discuss their children's needs in relation to a possible curriculum, it was not a mother's meeting; the fathers were there, too.

The men were there but they had a tendency to sit en masse at the back of the room in an attitude of benevolence while their wives voiced the religious needs of the off-spring. The fathers had one refrain which answered practically every difficulty up for discussion.

"They're only kids," the fathers would say. "They'll grow out of it. Just give them time."

The superintendent did not like that refrain. It smacked of ignorance and it dripped complacency.

"I wonder," said he, "if they will just 'grow out of it,' whatever 'it' happens to be." He picked up a slip.

"An appointment means nothing to my son. He keeps it if convenient, but if not he lets the appointment ride. The dentist, the music teacher, or his chums, as the case may be, can wait until they get tired and go home."

Still holding the slip, the superintendent looked directly at the masculine section in the back of the room. "Has anyone a suggestion?"

"I wonder," said Mr. Mitchell, "if that boy's father keeps his appointments promptly."

"He does not." Mr. Benton rose quickly to his feet. "He's tried all his life but it takes a wife and a private secretary both tearing their hair trying to get him places on time." The genial smile faded and he continued earnestly. "Now I see one of my boys coming along with the same fault and I'd do almost anything to help him develop the virtue of promptness."

"But that was *my* question," little Mrs. Caldwell said in amazement. "It's our Tom who is always late."

Then the council became a testimonial meeting. Fathers acknowledged the difficulties of their off-spring as their own—right before everyone, including the wives! Mr. Randell knew where Ronny got his poor study habits

*Chicago, Illinois.

he himself went through high school on a laugh. . Crandall knew why Clarence found it difficult to hold to money. Mr. Fennely knew very well where Harry t his distaste for picking up after himself. If there was good deal of laughter, there was also a deal of honesty d a wistful eager urgency.

Before the meeting broke up, it was decided that the st year high school students should build a course of udy on "Order: the Law of the Universe." Such a study ould correlate with the freshman science course which cluded a bit of astronomy. Mr. Gresham rose and invited e class to his factory, famous for the order and effi-ency of its procedure. Suggestions came from every le. The teacher took notes frantically. Here was a allenge, indeed. No written course was available; it ould have to be built from the raw materials of ex-rience.

Before the first year of parent-teacher councils was er, Mrs. Mitchell had help for her problems. The elve-year-old boys were gathered into a Scout troop d two of the fathers began the diligent training neces-ry for Scout Masters. The Scouts learned to take ders, without argument or complaint. They visited a spital and saw the unquestioned compliance of internes, rses, and technicians. They studied a South Pole ex-edition and learned the implicit obedience demanded of ch man attached to it. They spent hours at an airport atching the minute overhauling of engines and the rompt carrying out of commands. They even took turns the messenger service.

But their Sunday lessons were the most thrilling part f the course. "That is where the church school con-ributes something the rest of us cannot approximate," re-narked Mr. Mitchell, President of the Parent-Teacher ouncil, in his report to the annual meeting of the church. The teacher of those twelve-year-old boys found actual ife material in the Bible and in the lives of the early mis-ionaries which gave the validity of long-cherished con-iction to the present experience of the boys and girls."

Not every course, to be sure, could be made to fit the pecific problems of Mrs. Mitchell's children. Not every nother had a ten-year-old daughter as "lazy at home" as vas Agatha. But lack of cooperation in one phase or nother of their lives seemed to be common with girls of ner age. Many of them had never thought of the home, nor the school, nor the whole business of living as a co-perative enterprise. Studied from that angle, their duties ook on new interest. Actions began to relate themselves o motives and motives to spring from a genuine appraisal of satisfactions.

Not every school could be as successful as the First Methodist of Brandon in building a curriculum upon the problems of its students as presented by their parents. Reasons for less complete success include, first, the fact that few superintendents make the job of being a church school superintendent such an absorbing, passionate interest; few superintendents draw from their staff of teachers such complete loyalty. All the fervor of Wesley is in this superintendent's dominant desire to make religion vital in the lives of the children he is privileged to direct. The fervor of Wesley and the humor of Mark Twain; the two go well together in a Sunday school superintendent.

Then, too, all schools are not so free to experiment. Many are tied to traditional procedure and then an-

(Continued on page 19)

Thy Kingdom Come

Thirty-Three Years

GRACE NOLL CROWELL

HOW young He was, how short His time on earth!
A pulse-beat in the centuries, a breath
Between the starlit hour of His birth
And that strange darkened day of death.

Yet had those years not gone their swift sure way—
Had their significance been lost to men,
There would be darkness on the land today,
No faith would lift, no heart could hope again.

Thank God, thank God for those years' precious store!
Thank God for sparing Him to you, to me,
"Out of the glory that was theirs before
The world was . . ." and the glory yet to be.

The darkened years for Him, that brought us light;
The weary years for Him, that gave us rest;
The clamorous years, that we might know the white
High silences of peace within the breast.

For thirty-three brief years that His feet trod
The earthly roads for us—we thank Thee, God.

—The accompanying cut is from a drawing by Signe E. Larson. It is copyright, 1933, by Norman E. Richardson and used by permission.

A Children's Easter Service

By Eva W. Laggren*

AFTER several requests to the pastor of our church for baptisms at the Easter service, it was decided that, since the morning program was so crowded, a children's service at four o'clock would fill this need and also give the juniors the experience of conducting a worship service in the church.

At a meeting of the young people's council, the minister asked the junior members of the council to plan and conduct such a service. The discussion before this had led to a remark that some of the young people could not be depended upon, so one of the junior boys remarked to the minister, "You needn't worry about this program; you can depend upon *us*."

The committee met with the junior superintendent early in March. Plenty of Easter material was at hand and the teacher had plans in mind in case the children needed ideas. The order of the service was discussed and the following items were included: a worship service, the baptisms, and special music by the junior choir.

From poems, Bible passages, and hymns, the call to worship and response were selected. Our junior midweek class was studying church appreciation, which included the study of the stained glass windows in the church, so the group decided to include the stories represented by the windows: "Jesus at Gethsemane" and "The Easter Story."

We discussed the matter of leadership of the service and committees were sent to interview those who, in the judgment of the group, could conduct the service most effectively. A copy of the program was sent to the director of the junior choir and it was necessary to arrange for an organist.

The junior superintendent planned to make the material to be used meaningful by study and by using this material often enough so that it would be familiar. The words "Hosanna," "Hallelujah," and "Amen" were discussed as Hebrew words that we use which have never been translated, and their meanings were made clear; then we sang the "Hosanna, to the Son of David." The next Sunday, "The Day of Ressurrection" was made meaningful when some facts were told about John of Damascus and the hymn studied to get the theme—joy and praise. During the latter part of the month, the worship services were centered around the theme, "If I Had Lived When Jesus Did." The hymn "I Think When I Read That Sweet Story of Old" was to be used in the baptismal service, one stanza before the baptisms and one after, so the story which M Brooks gave in *The Pilgrim Elementary Teacher*, Ap 1933, was told in two parts.

The children who were to give the stories of the wi dows wrote an outline and the teacher helped them fini the story, keeping in mind that they must hold the intere of the group. She had a never-to-be-forgotten experien when she took three of the boys into the church to rehears As Nathan took his place to tell his story, "The East Story," the other two boys knelt at the altar, "as an exper ment." They remained reverently quiet throughout th story, and when Nathan finished the teacher said, "Natha that was beautiful," and the boys turned and said wit awed voices, "Yes, wasn't it?"

The only time that the children went over the service wa Easter morning at the department worship period. Th stories were omitted and the superintendent told the latte half of the story from *The Pilgrim Elementary Teache* as mentioned above.

In the afternoon, mimeographed copies of the orde of service were distributed by the junior ushers. As th choir and leaders in vestments took their places, the lilie and white surplices made a beautiful picture. The leader' voice rang out in the call to worship, and the choir seeme to understand the meaning of "Hosanna" as they gave th response. The leader's poise was admirable as he waite for everyone to find the hymn before he started to rea the responsive service, and when the choir sang "I Think When I Read That Sweet Story of Old," everyone fel anew the beauty of children's voices. It was eviden throughout the service that children and adults alike were truly worshipping.

The following is the order of service which was used:

Order of Service

Organ Prelude

Call to Worship: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live"

Response: "Hosanna! Hosanna! To the Son of God, the Lord!
Hosanna! Hosanna! To the risen Son of God!
Hosanna! Hosanna! To the risen Son of God!
Hosanna!"

(The "Hosanna" refrain in the *International Journal* for February 1934, page 27, was used for the music, the words being changed to suit the celebration of the risen Lord.)

Hymn: "The Day of Resurrection"

Meditation and Prayer:

Let us remember Jesus: Who spent his life in service fo others; who went about doing good, healing the sick, comfort ing the sorrowful, and strengthening the lives of his companions Who throughout his life showed the love of the Heavenly Fathe in human form.

(Continued on page 32)

*Elizabeth, New Jersey.

Maulin *Courtesy, The New York Public Library*

Triumph of the Cross

The Speaking Choir Returns to the Church

By Rozetta Thurston*

THE new-old art of choric speech has been enjoying ever-increasing popularity for over a decade, yet its use in the service of religious worship is relatively new. There may be many progressive leaders to whom the terms "speaking choir" and "choral speaking" are entirely strange. For the benefit of these, let us pause for a brief definition: the speaking choir is a balanced group of blended voices speaking poetry and rhythmic literature with special attention to the message of the poem and its beauty of rhythm and words.†

It is interesting that choral speaking should swing back to religious worship for its most modern field of usefulness, since its origins probably lie in the choral odes of the Greeks chanted in their religious festivals, and in the liturgical psalms of the Hebrews often antiphonally chanted by the Levites in the temple services. After straying away into the fields of secular drama, social propaganda, purely artistic literary interpretation, and humorous entertainment, the child comes wandering back to its parent—the church.

With the sincere purpose of determining whether or not the speaking choir may be an aid to religious worship, a special service of choral speaking was held in Denver, Colorado, last spring. On the Sunday evening of Mother's Day, a spring vesper service was conducted by six speaking choirs in one of the city's largest Protestant churches. Choirs from the University of Denver, the University of Colorado, Manual Training High School, and the Lamont School of Music and a choir of young Negroes comprised this unusual group of young people.

Out of doors a blustering cold wind sent snowflakes swirling everywhere; while inside the spacious church the mellow notes of the organ mingled with the warm glow of candlelight and the fragrance of spring flowers, welcoming the audience to worship. In spite of the wintry weather, one thousand people joined in this unique service of worship through poetry.

To the strains of "Andante Cantabile," from Tschaikowsky's Fourth Symphony, one hundred young men and women, gowned in black and white robes, marched in processional to the choir loft where they were seated in the order of their appearance on the program. One choir of twenty university men and women who remained standing on the rostrum gave the call to worship, written by Denver's beloved blind poet, Mrs. Mary Vaughn Dunklee.

> The Lord is in his holy temple.
> Let all the earth keep silence before him;
> And heart, keep thou silence;
> Gather up thy wandering thoughts,
> Thy vain imaginings.
> Hold thyself open to the mystic power
> Just for this little hour.
> Let all thy vexing cares,
> Thy roving thoughts,
> Keep silence in his holy temple,
> Where thy spirit now has entered,
> To worship the most High.

A spirit of reverence permeated the atmosphere, as with dignity and sincerity the speaking choirs led the audience in worship from the opening invocation to the benedictory prayer "For Sunday Evening." All prayers were given by the University of Denver, Liberal Arts College Choir. A copy of the program follows:

Invocation: "Sabbath" by Mary Vaughn Dunklee
Scripture Reading.....*University of Colorado Choir*
Old Testament Selections
Prayer: "For the Gifts of the Spirit" by Edward Rowland Sill
Hymns of Religion.....*Lamont School of Music Choir*
"Adeste Fideles"
"I Would Be True"
"Art Thou Weary?"
"Up from the Grave He Arose"
"Day Is Dying in the West"
Offering Litany *(see below)*
Nature in Religion.....*Manual High School Choir*
"A Chant Out of Doors" by Marguerite Wilkinson
"Out in the Fields with God" by Elizabeth Browning
"Daisies" by Bliss Carman
"Ballad of Trees and the Master" by Sidney Lanier
The Social Aspect of Religion.....
.....*University of Denver School of Commerce Choir*
"Work" by Angela Morgan
"Caliban in the Coal Mines" by Louis Untermeyer
Negro Expressions of Religion.....*Negro Young People's Choir*
"Jis' Blue" by Etta Baldwin Oldham
"Creation" by James Weldon Johnson
The Search: Psalm 42.....*Assembled Choirs*
Prayer: "For Sunday Evening" by Walter Rauschenbusch
For Our Mothers
"Old Mothers" by Charles Ross
"The Watcher" by Margaret Widdemer
"His Mother in Her Hood of Blue" by Lizette Reese
"Mother" by Theresa Helburn

Through the careful planning of all choir leaders one month previous to Mother's Day, each group had chosen the part of the service it wished to contribute and had prepared Psalm 42 for ensemble reading. Since the program was not intended to illustrate a typical use of the speaking choir, but rather to give a vision of its possibilities as an aid to worship, the regular singing and the usual sermon were omitted. Beginning with the selection from Isaiah 40, "Comfort ye, comfort ye my people," and following with a progression of moods from the Psalms, another choir led the spirit of praise to the exalted conclusion, "Let everything that hath breath praise the Lord."

Contrary to the expectation of many, the hymns of the church were not sung, but were interpreted with dramatic fervor and inspiration through the spoken word, accompanied only occasionally by organ harmonizing of a soft melodic character.

As the ushers brought to the altar the offering of the assembly, the choir on the rostrum rose and, while the music continued, softly repeated this litany, a single male voice alternating with the full chorus:

> To the preaching of the good tidings of salvation
> We consecrate our gifts.
> To the teaching of Jesus' way of life
> We consecrate our gifts.
> To the healing of broken bodies and the soothing of fevered brows
> We consecrate our gifts.
> To the leading of every little child to the knowledge and love of Jesus
> We consecrate our gifts.

*Fort Collins, Colorado.
†See also "The Art of Choral Speech," by Nancy Longenecker in the May, 1934, issue of the *International Journal*.

To the caring for helpless age and the relief of all who look to us for help
We consecrate our gifts.
To the evangelization of the city and the building of the kingdom of God
We consecrate our wealth, our efforts, and our lives.

All of the succeeding selections on the program, except two, were given by mixed choirs of both young men and women: "Caliban in the Coal Mines," which was interpreted by eight men; and "Jis' Blue," given by eight Negro girls. Perhaps no one missed the customary sermon, for those who listened thoughtfully must have heard three distinct messages rather than one: first, the inspiration of nature in worship; second, the challenge to the church to accept its social responsibilities; and third, the recognition of the contribution of other races to religion.

The ensemble of one hundred voices united in speaking Psalm 42, of which copies in Moulton's arrangement had been passed to the audience at the beginning of the hour. With variations of voice groups, stanza one was interpreted by all women, stanza two by all men, and stanza three with both alternating; and all choirs united in the refrain with the audience also joining in the final repetition.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise him,
Who is the health of my countenance,
And my God.

Near the close of the hour the audience was given opportunity to express its varied reactions to the service, when response sheets asking certain definite questions and encouraging free comments were distributed. The general consensus of the answers to six questions asked was overwhelmingly in favor of the use of choric speech as an aid to worship; cognizance was taken, however, of the fact that those least moved by the service may not have bothered to answer.

To sixty-four per cent of the audience replying, choric speech was entirely new. Comparison revealed no significant correlation between familiarity with the form and belief in the advisability of the use of choric speech as an aid to worship. Considerably over three fourths of the audience replying signified: (1) that the service aroused a genuine sense of worship; (2) that their relationship with God and the world seemed more friendly at the close of the service; and (3) belief that choric speech may be an aid to worship. By far the majority of the comments were highly appreciative of the service. Four special trends noted are illustrated by the following quotations:

"A splendid way to give out the meaning as singing can never do."
"A verse choir in every church will add greatly to enrichment of church life."
"Good things will develop from this movement."
"Such inspiring services should be presented more often."

Over a score of Denver's ministers, religious education leaders, and teachers who were asked to attend and criticize the service were enthusiastic concerning its possibilities for beautifying the service of worship and bringing a freshness of interpretation to the rich heritage of psalms and church liturgy. Some were confused at first by the fear that choral speaking was intended to supplant singing. This, of course, was far from the intent of those planning the service.

During interviews held soon after the service, these critics suggested many possible uses for the speaking choir in the service of worship. Among the most interesting ar worthy of consideration are the following:

1. For the reading of the Scriptures.
2. In lining the hymns before congregational or cho singing.
3. To lead and improve the responsive reading.
4. At the close of the preaching, for interpreting r ligious poetry in harmony with the sermon them
5. In the church litany, particularly the invocatio prayers for special occasions, and the offerto prayer.

One minister suggested having a trained children's choi participate in adult worship in connection with the chi dren's sermon used by some pastors at the beginning o the eleven o'clock service. Another visualized a smal hidden choir of well-trained voices offering praise to Go through the more formal litany and liturgy of the church aiding, perhaps, in creation of a mystic sense of com munion with the Divine. All agreed that the speakin choir would be valuable for work with children and youn people, both in their own church services and in recre ational activities of camp or convention.

After viewing the entire service with the response o critics and audience, those conducting the program fel that choral speaking may be of benefit to the church in a least three different ways: first, through a fresh artistic impulse brought to the reading of the Scriptures and other sacred literature; second, by opening the eyes and ears of the congregation to new meaning and beauty in the ritual of worship; third, by offering to the young people of the church a much-needed opportunity to contribute with heart and voice a new and sincere vitality to old forms of worship.

George W. Fiske sounded the keynote of many critics' comments on the modern worship service when he wrote that worship "seeks the noblest of all human ends, the glory of God and the realizing of his presence; yet it often uses shabby, cheap, and tawdry means to attain this glorious end. . . . One reason Protestant worship is so often failing now is the rising standard of American culture, which finds our worship services all too frequently lacking in dignity, reality, beauty, and spiritual power." If through carefully trained speaking choirs we may rise above such criticisms and achieve new ideals, is not the cost in time, patience, and effort to leader and participants more than repaid?

Mother and Daughter Week

May 12-19, 1935

Many churches use this interesting event for securing unusual and lasting results in Christian character and in home life. The pamphlet *The Mother and Daughter Observance* contains a variety of helpful and practical suggestions. The price is fifteen cents.

Helpful worship services and a song sheet for use at banquets are also available. Price: one cent each, or 75 cents per 100.

A sample set of all Mother and Daughter materials may be secured for twenty cents.

Please send cash with requests for these materials.

Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

When Mother Goes to Camp

By Mossie Allman Wyker*

"THE IDEA!" exclaimed one of our farm mothers when a camp for homemakers was suggested by the minister's wife. "Whoever heard of a farm mother ing able to get away from home in the middle of the mmer? Go right along with your young people's mps. They're fine, but of course we mothers could ver go." She hesitated, then added wistfully, "But it es sound nice—to be able to eat what someone else has oked, to read, rest, and get new ideas from other others."

The idea materialized into reality, and a group of busy ral mothers and homemakers went for a three-day con- rence to Camp ToHee, the cabin built by men of the mmunity on a hill overlooking a lovely ravine in the art of the woods.

The cost of the camp per person was a twenty-five cent gistration fee and an assignment of food: such as, getables, canned fruit, cakes, pies, et cetera. One of e mothers from another class in the church school vol- nteered to be "cook" in order that the women might be ee to enjoy their conference.

A neighboring minister's wife, who had taught several asses on worship, conducted an hour's discussion each orning on "Worship in the Home." She used Robin- on's book, *How to Conduct Family Worship,* as a basis r the discussion. The local minister's wife, who served s leader in the camp, taught a class on "Life Evalua- ion." Sitting out under the trees, on logs, or on chairs rought from the cabin, these rural women found them- elves talking very earnestly and frankly about problems ey were facing. They shared with each other, and with eir leader, ideas, attitudes, and habits they would like change.

Meal-Time in the Out of Doors

There was no schedule for activities in the afternoon, so the group was free to read, talk, rest, swim, or hike. One afternoon, the wife of a university pastor from Los Angeles talked on "Family Relationships." She shared with the group the joy she found in being a minister's wife, and painted a word-picture of what any home might be if God were the Unseen Partner.

Each evening at sunset, the campers climbed up vesper hill. Within one hundred feet of the vesper spot, all conversation ceased and was not resumed until the service

Headquarters Cabin Built by the Men of the Community

was over and the group left the hill. A tree trunk served as the rustic pulpit. Long boards laid across old, broken stumps served as seats in the natural amphitheatre which overlooked the trees below. One evening a young mother, a missionary from India, compared the Indian and the American home. Another night, the vesper message was "Our Responsibility, as Women, for Spiritual Recovery in America." The closing message was "Why We Worship."

After the vesper services, the women gathered at the campfire for games, stunts, and songs. If the young people of the community could have seen their mothers doing Indian war dances, having shoe races, singing duets and quartets (even though they were not always sure they were in tune), they would have been astonished; and yet they must have known, when mother came home rested, happy, and relaxed, that something "different" had happened to her while she was away.

The candlelighting service was an experience of real significance to these women. Here the group pledged their loyalty to Christ and their faith in each other, silently promising to return to their home and community and to pass the torch of sincerity and fellowship on to those with whom they came in contact. One of the women wrote to the leader, as she sent in her "Camp Criticism": "The candlelighting service was most impressive. I shall always remember the girls who carried 'the light' before me as we broke our circle and went single-file up to the cabin—those who lighted the way for me."

Another mother wrote, "It is only after this experience at camp that we as mothers can fully appreciate the need of camp life for our children."

The camp comradeship has made it easy for these young women to bring their problems to the parsonage. There is no better way by which a leader can get close to the group she is trying to serve than to camp with them away from the hurry and rush of daily living, out where "the soul has a chance to catch up with the body." Our young people are having such experiences, but most mothers have missed these opportunities.

The question has been asked, "How could such a camp be held by a *rural* community?" It is possible, because several years ago the people of the community saw the futility of five denominations competing in a township of

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*North Jackson, Ohio.

The New Leadership Curriculum

THE development of the new leadership curriculum actually began on December 10, 1929. On the evening of that date there was held in a hotel in Columbus, Ohio, a joint meeting of the committees of the Educational Commission of the International Council to consider some of the criticisms which had been lodged against the curricula then in use. The outcome of the meeting was a recommendation that a fundamental restudy of the curricula be made.

The steps which followed that meeting cannot all be recounted here, but it should be stated that a great deal of thought has gone into the preparation of "The Principles of Leadership Education," "The Objectives of Leadership Education," "The New Standard Leadership Curriculum," and other plans for leadership education. To the person who can see back of mere committee meetings and mimeographed papers, there has been evident a drama of cooperative Protestant endeavor, heavily laden with significance both for Protestantism as a whole and for every church worker whom the leadership program can reach. And more than that, he who sees in the launching of the new curriculum not only a single event but the outcome of a historical process, will recognize that the roots of the new curriculum go back to some of the pioneering efforts of Sunday school leaders in the last century to provide training for the Sunday school teachers of the North American continent.

The Plan of the New Curriculum

Just what does the new curriculum look like? It is organized in seven major groups representing different areas of interest, or fields of work. Cutting across these seven groups are lines dividing the courses into four series representing different stages of advancement on the part of the student. The accompanying chart shows how the curriculum looks in diagram form.

Curriculum	Group I *General Courses*	Group II *Children's Division Courses*	Group III *Young People's Division Courses*	Group IV *Adult Division Courses*	Group V *Leadership Development Courses*	Group VI *Administration Courses*	Group VII *Field Work Courses*
Fourth Series							
Third Series							
Second Series							
First Series							

The names of the seven groups are largely self-explanatory, except for Group V. In this group are courses for leadership training leaders. For example, persons who are to teach a leadership training course may *take* a course in Group V in order to get help for his teaching; or a supervisor in the church will find here a course on supervision. In other words, Group V courses are for those who are to have some part in putting the leadership program into effect in the local church or community.

As previously stated, the four series of courses represent different stages of advancement, and different needs and interests. The First Series courses are designed to help persons who are just beginning to develop as leade to take a few next steps; the Second Series courses a for persons who have a definite interest in leadersh training and who are ready for somewhat more extensi work than is involved in the First Series courses; the Thi Series courses are for those who have made considerab progress in leadership education, and who are ready f more specialized work than is involved in the Secon Series courses; and the Fourth Series courses are f those who are ready for work on a semi-professional leve In general, the Second Series courses correspond to thos in the Standard Curriculum that has been widely used i recent years, and the Fourth Series courses correspon to those in the Advanced Curriculum launched in 192

The Student Requirements

What is expected of the student who wishes to tak courses in the new curriculum and receive marks of prog ress as he completes successive steps in a balanced pr gram? At this point the new curriculum departs rad ically from the old requirements for diplomas in leade ship training. The differences will be clear upon a com parison between the old requirements, which placed em phasis simply upon completion of courses, and the new requirements which are given here.

Student Requirements for First Series Courses

1. A course card will be issued for the completion o each course which involves on the part of the student a least ten hours of class and out-of-class activities an which fulfills other approved standards.

2. A First Certificate of Progress will be issued to a student upon fulfillment of the following requirements and may be renewed annually for five years: *(Note:* In the case of requirements here stated which can apply only to teachers, corresponding requirements are to be developed for workers in other fields.)

a. Religious Experience
   (1) *Church relationship:* participation in worship, service, budget, and fellowship of the church, and the reading of a denominational or other religious periodical.
   (2) *Religious growth:* the adoption of a personal plan for religious growth.

b. Leadership Experience
   At least one year of experience. Sunday church school teachers must have had for the year an attendance record of at least eighty per cent, and vacation church school teachers at least ninety-five per cent for all scheduled meetings of the class or group.

c. Educational Growth
   (1) *Reading:* a religious education magazine (either a denominational magazine or *The International Journal of Religious Education)* or one book in the field of religious education.
   (2) *Conferences:* attendance at local church workers' conferences, or registration and attendance at one denominational or interdenominational religious education convention or institute.
   (3) *Courses:* completion of four First Series courses (or the equivalent) distributed as follows: Two chosen from Sections 1, 2, and 3 of Group I, one chosen from the group representing the field in which the student is working, and one chosen either from the student's own field or Section 4 of Group 1. (At least two of the courses shall be among those the descriptions of which have been specifically approved by the International Council and which have been regularly included in the curriculum.)

It should be explained that a person may take Second Series courses without first taking First Series courses If he is ready, on the basis of his interest, previous ex

rience, and study, to take Second Series courses at the itset, it is better for him to follow that procedure.

Student Requirements for Second Series Courses

1. A course card will be issued for the completion of ich course, which involves on the part of the student satfactory work on assignments, attendance at at least ten ass sessions of fifty minutes each in not fewer than five ays, and at least ten hours of out-of-class activity, includng observation and practice teaching whenever conditons permit.

In completing a Second Series course, a student is exected to be present for all the class work. If he is prevented from doing so, but if he is present for at least eight lass sessions, he may complete the course under the supervision of the instructor. If present for fewer than ight class sessions, he may complete the work only under pecial arrangements with the accrediting agency.

2. A Second Certificate of Progress will be issued to a tudent who completes the following requirements: *(Note:* n the case of requirements here stated which can apply nly to teachers, corresponding requirements are to be leveloped for workers in other fields.)

a. Religious Experience
   (1) *Church relationship:* participation in worship, service, budget, and fellowship of the church, and the reading of a denominational or other religious periodical.
   (2) *Religious growth:* the adoption of a personal plan for religious growth for two years.

b. Leadership Experience
   At least two years of successful experience. (Successful experience will be measured by a list of specific items dealing with the type of leadership activity being carried on.)

c. Educational Growth
   (1) *Reading:* a religious education magazine (either a denominational magazine or *The International Journal of Religious Education)* and one book in the field of religious education (not including those required in connection with the courses under paragraph (3) below).
   (2) *Conferences:* attendance at at least sixty per cent of the local church workers' conferences and registration and attendance at at least one denominational or interdenominational religious education convention or institute.
   (3) *Courses:* completion of ten Second Series courses, distributed as follows:
      (a) Four courses selected from Group I, not more than two being from any one section.
      (b) Four courses chosen from among those that relate to the student's specific work. Ordinarily these four courses will be taken from some one group. The agency granting the Second Certificate, however, may permit the selection of these courses from more than one group, if the work has specific responsibilities in more than one field, but in no case may courses in Group I be counted among these four.
      (c) Two Second Series courses, selected by the student on the basis of his special interests and responsibilities. These may be thought of as "electives."
      (Note: Course cards will be issued to students completing courses not regularly included in the curriculum, but which are accredited by a recognized accrediting agency and which are similar to the courses in this curriculum. Also, two First Series courses may be substituted for one Second Series course. Such courses, however, may be substituted only for the two "elective" courses selected by the student on the basis of his special interests and responsibilities.

The Courses in the New Curriculum

The new curriculum is intended to serve the needs of all church workers, not just the needs of those in the church school. Also, it is meant for all Protestant churches and all communities in the United States and Canada. Consequently it is inevitable that the courses must be large in number and varied in scope. It is expected that ultimately the curriculum will include courses for every worker in a complete and unified church program.

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Miss Rea Closes Her Work With the International Council

WHEN Dr. Magill came to the International Council as General Secretary in 1922, he brought with him as his secretary Miss Edith P. Rea. Continuously since that time, Miss Rea has served the Council and its varied interests. During recent years she has served as Assistant to the General Secretary. She has been secretary of the Educational Commission and of the Central Committee, and, in addition, has taken the minutes and looked after the voluminous documents and reports that are a part of the work of the many groups in the Council. She has had general supervision of office operations at headquarters. She has thus been close to the administrative and educational program of the Council all this time, and has made a unique and constructive contribution to it.

Miss Rea closed her work with the International Council the end of February. She now serves as secretary to Dr. Magill in his present work as President of the American Federation of Utility Investors, Inc. She carries with her the good wishes of the members of the staff and office force and of the many friends of the International Council everywhere with whom she has worked.

Whose Problems Are These?

(Continued from page 13)

chored midstream where they may only rise and fall with the current tide. Many are hampered by over-busy pastors, disinterested teachers, uncooperative parents, or lack of imagination generally.

On the other hand, the First Church of Brandon is not alone of its kind. Other churches are making use—usually a very limited use—of a cooperative parent interest, only the impetus for the experiment comes from the church school instead of from the parents.

No doubt there are various reasons for the parents' hesitancy in requesting more specific help of the church school. It is not "the custom" and, supposition to the contrary, no Confucian temple is more bound by custom than many of our churches. Perhaps, too, parents are somewhat hesitant in asking more help from church school teachers whose time is a free-will offering to the Lord. Schools which charge tuition and pay salaries to their teachers do open the way for more demands from the parents. Furthermore, parents tend to feel that their individual problems are special problems, forgetting that the problems of a given age group in a given community fall within common categories.

If the child's religious growth depends upon the kind of experience which centers in him, if his usefulness to others and his happiness to himself depends upon his command of his own powers, then there is a very definite responsibility laid upon the parent to utilize the church school directly toward the end of deepening the child's experience at the point of his need. When Christian parents demand more intelligent cooperation from the church school, then we may expect the church school to gird itself for new endeavor.

Dedicating Your Home

By Forrest L. Knapp

"EITHER it is unusual, or I am ignorant." So wrote a mother to her son and daughter-in-law after hearing of their plans for dedicating their home. Even though there have been many home dedications in recent years, the practice is comparatively unusual. But why should it be? We dedicate our churches; why not our homes? Are not our homes just as sacred to the ideals of Jesus Christ and to the worship of God as are our churches? The fact is that the home is in the position to exert more influence upon living than any other institution, and so it ought to be dedicated to the very highest and best.

If you have not dedicated your home, you are urged to do it. If you happen to be moving into a new house which you have just had built according to your own plans, you have a very special occasion for a dedication. The occasion will be almost as special if you are moving into a house which you have purchased after it has been lived in by some one else. But even if you are just taking a lease for another year on the rented apartment or house in which you have been living for several years, or are occupying the attic rooms of your wife's or husband's parents (just until the depression blows over), you have adequate justification for a dedication. And if the factors of material arrangement and legal ownership are not all that might be desired, the spiritual values certainly will predominate in your thinking, which should be the case under any circumstances.

The man who has done more for the home-dedication movement than any other is Professor H. Augustine Smith, of Boston University. Not only has he stimulated widespread interest in the idea, but he also has prepared suggestions for services and lists of home music and pictures. Anyone interested in a home dedication should write to Professor Smith for any materials which he may have available.

Perhaps the best way to convey an idea of the nature of a home dedication is to describe some services that have been used.

One family, consisting of mother, father, and two children, used the following service:

Hymn: "O Happy Home, Where Thou Art Loved"
Talk *(by a friend):* "Home"
Readings: "I Am Your Home" by P. R. Hayward; "On Houses" by Kahlil Gibran; "Hymn for a Household" by Daniel Henderson; "Fundamental" by Grace Noll Crowell.
A Litany of Dedication:

Houses are built of wood and brick, of plaster and glass; but homes are built of love and self-sacrifice, and mutual understanding: To these more excellent gifts, the builders of every true dwelling,

We Dedicate This House.

To *work*, creative toil which joins human energy with nature's resources and God's providence to produce meals which satisfy hunger, flowers to feed the soul's craving for the beautiful, and thoughts embodied in written words wherein others in far-distant places may find satisfaction and joy,

We Dedicate This House.

To *play*, the joyous overflowing of the human spirits, whereby body and soul are renewed and personalities knit together more closely because of fellowship in satisfying activity,

We Dedicate This House.

To *rest*, gentle restorer of weary bodies and fatigued minds; to hours of quiet about the glowing hearth, where books and games, comradeship and stillness fortify the heart against every evil; to refreshing sleep through the silent hours of the night,

We Dedicate This House.

To *hospitality*, joyous fellowship around the fire, with friend both new and old, wherein self-interest is forgotten and enlargement of minds and spirits reached; to hours spent in counci with fellow workers, to words of cheer and sympathy which sen perplexed souls back to their tasks with a readier hand and brighter smile,

We Dedicate This House.

To *young lives*, eager feet on floors and stairs, happy voices in chambers and halls; that this house may be a place in which children may grow and be partners in ownership and possession

We Dedicate This House.

To the service of the Most High, *to worship*, the renewing of the spirit, that God may always be the head of this house, and the presence of Christ pervade its atmosphere and control the aspirations and decisions which are here made,

We Dedicate This House.

As a Shrine for Love, a beacon for overflowing joy, a haven of refuge in time of illness and sorrow, with the prayer that the joys may be many and the sorrows few,

We Dedicate This House.

Lighting of the Fire: During a pause in the reading of the poem, "Kneel Always When You Light a Fire," the two small children, with some help from their father, lighted the fire in the fireplace.
A Prayer of Dedication
Benediction

Of course, as many friends as the home would conveniently accommodate were invited to this service. Some of them participated in special ways in the service, and all joined in the responses in the litany of dedication. The service was mimeographed and fastened with a brown cord inside a simple, heavy paper cover on the front of which appeared a sketch of the doorway of the house. Above the doorway were the words "we dedicate our house" and the date; below the sketch was the address.

In another home the dedication service was different from this one, particularly in the nature of the litany of dedication, and in the fact that the service included the consecration of the baby of the family. Also, copies of the service for the guests were written by hand, and a sketch of the fireplace appeared on the first page of each copy. The service is given here.

Piano: "Variations on Home Sweet Home"
Welcome
Readings: "I Am Your Home"; "Fundamental."

The Dedication

To Worship
Hymn: "Worship the Lord in the Beauty of Holiness"
Unison reading: To the worship of God, who can make a home a heaven, we dedicate this house.
To Love
Scripture: I Corinthians 13
Poem: "Our Parts Are Brick and Mortar"
Unison reading: To love, and to mutual understanding, respect, and helpfulness, we dedicate this house.
To Idealism
Poems: "Keep Thou Thy Dreams"; "The Dream"
Unison reading: To the faith of idealism, without which no home would ever be, we dedicate this house.
To Re-creation
Reading
Unison reading: To re-creation, that channel to the reservoir of life, we dedicate this house.
To Hospitality
Poem: "The Touch of Human Hands"
Unison reading: To hospitality, whose embers light an everlasting candle in the hearts of guests, we dedicate this house.
To Beauty
Poem: "Life Has Loveliness to Sell"
Unison reading: To beauty—the beauty of pictures, of music, of gardens, of trees—we dedicate this house.
To the Nurture of Childhood
Poem: "In the Heart of a Child"

(Continued on page 35)

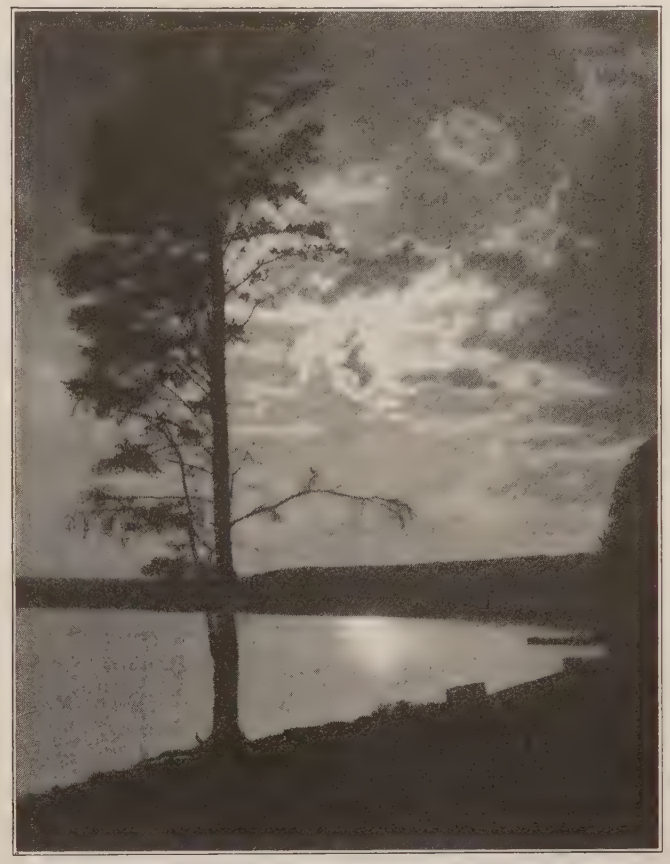
Making the Most of Vacation Days

A Call to Summer Schools and Camps

THESE years of economic adjustment—depression years, so called—have taught us among other things that we cannot depend upon material possessions. nvestments, real estate, savings, even homes made sacred y a "heap o' livin' " have slipped through the owners' ngers like dust. Folks stand bewildered, wondering what as happened, and earnestly seek experiences that will enew their firm grip on reality. Friends may be ever so ind, but they cannot bring harmony out of discord. Jational recovery acts serve their purpose, but they can-ot provide recovery of souls. One experience which oes, however, strengthen spiritual resources and help levelop confidence that "God's in his heaven," and that ltimately everything will be at least better with the world, s participation in a summer school or camp.

Throughout the length and breadth of this land, there re summer schools and camps by the hundreds. Some ave for their main objective the re-creation of bodily trength and vigor; some aim to give technical training nd skills for certain specific fields of activity such as ocal church work, methods for dealing with current social roblems, education in missions and world friendship, and he like; some aim primarily at growth and development of the personal religious life. No matter which one of hese aims is paramount in a given camp, the others are inevitable by-products. This is particularly true of state and denominational camps and of the Geneva camps which are under the auspices of the International Council of Religious Education. Information regarding various types of summer camp enterprises may be secured from de-nominational boards, from state and county councils of religious education, and from missionary boards.

In this article, your attention is called especially to the schools and camps which will be conducted by the Inter-national Council of Religious Education during the sum-mer of 1935. Early in July there will be held at Con-ference Point on Lake Geneva, Wisconsin, a School for Council Officers, plans for which are being made by the



Century Photos

Employed Council Officers' Association. Workers in state, district, county, and city councils will find in this school much of practical value and inspiration for their work. Later in July a Leadership and Demonstration School will be conducted at Lake Winnipesaukee, New Hampshire. Because of an over-crowded school last year, it will be necessary for students to register early if they wish to be assured of a place this year. During the month of August, hundreds of young people will have the rich experience which comes from attending one of the six International Older Boys' and Older Girls' Camp Conferences. The dates and places of these enterprises are as follows:

GENEVA GLEN, COLORADO
Girls' Camp—July 29-August 10
Boys' Camp—August 12-24

LAKE GENEVA, WISCONSIN
Girls' Camp—August 5-17
Boys' Camp—August 19-31
Leadership School—July 1-6

WINNIPESAUKEE, NEW HAMPSHIRE
Girls' Camp—August 5-17
Boys' Camp—August 19-31
Leadership School—July 22-August 3

For further information regarding program, faculty, and cost write to the International Council.

International Day

By William S. Hockman*

LAST year the program committee of the senior high department of the church school, in planning the spring series of Sunday evening meetings, hit upon the idea of having an "International Day." The main idea was to bring to our church a group of nationals who were students in nearby colleges and universities.

The high points of the program as it was carried out are as follows: The director was asked to act as the adviser of the general committee on arrangements. After one trip to a nearby college it was found that we could have representatives of almost any country and racial group we should desire. After interviewing several deans and one of the older students, it was decided that the following would be invited to make up the party to visit the church: A German girl doing graduate work in economics; a Canadian girl who was ready to graduate from the music conservatory; a Negro from South Carolina doing graduate work in theology; a full-blooded Cherokee Indian girl; a Korean from Peyang; a Japanese from Yokohama; and a French Canadian who was doing graduate work in theology and who had acted as chairman of a similar group.

Cars were sent for this group in time to bring them in for the worship service of the young people's division of the church school. One of the students gave a fifteen-minute talk at this worship service. At the close of the worship each one of the team talked before a senior high class for the forty-minute class period on what religion meant to him and his people and their hopes and fears for the future. The attendance in each class was excellent, the interest very keen, and the questions intelligent.

The students were then introduced to their hosts for the rest of the day, and taken by these families into their family pews for the morning worship service of the congregation.

During the afternoon each family entertained its guest in some way of their own choosing. Some invited in other young people for an informal good time; others went to museums, to see the city, for a ride in the countryside.

After a Sunday supper each family brought its guest to the chapel of the church for the evening program. A beautiful worship service on the theme of goodwill and understanding was conducted by the church young people, and following this each student spoke briefly on the subject: "The Best Way to Promote International Goodwill." All contributions to this forum were thoughtful and provocative. The Korean said that he was the son of the first Presbyterian elder in Peyang, and that our church had contributed generously to the work in which his whole family had been for years interested. Here, then, was missionary education in its best form.

What were the results of having these fine foreign students in our midst for one intensive day? First, these students, shut up for the most part in the cloisters of graduate work, greatly enjoyed the opportunity to meet typically American people in their homes. One young man of the committee put it this way: "If I were a student in Egypt I should consider it the high point of my experience there to be invited out for a week-end in a typically Egyptian home." These students had first-hand experience with Christian families and their friends, and this happy experience will become woven into their life time attitudes toward America and its people.

In the second place, something happened to us. More than two hundred fifty young people of high school age met fine representatives of another race and nation under conditions making for mutual appreciation, goodwill, understanding, sympathy, and respect. One young man said that he had come to find that everything depends upon a knowledge of others. A good-natured, polite, quick-witted and brilliant Japanese student spending one day in a Christian home had laid the foundations for the right kind of attitude toward the Japanese. Too, the parents in the entertaining homes found great pleasure in meeting these fine students, many never having been in close contact with one of another race. Attitudes and ideas were revised all along the line, and even many months later boys and girls are quoting in conversation, and in discussion groups, the speeches of the young students and relating their happy experiences of International Day, and eagerly planning for the next one.

What changes will we make? First, we are considering having them come direct to the homes of the host families on Saturday night instead of to the church on Sunday morning. The forum period on Sunday night must be shorter. Some think that it would be better to have the entertaining families and their guests come to the church parlors at five o'clock for an informal reception and tea than to have each family have supper at home. Too, we shall make certain that these students enjoy a typical Sunday; not an over-planned and elaborate entertainment program.

As one means of promoting mutual understanding between races and groups, this plan seems to us to have practical values.

*Director of Religious Education Lakewood Presbyterian Church, Lakewood, Ohio.

The Workers' Conference

NO arbitrary reading and reporting of articles will serve as a magic for making an interesting meeting of the church school staff. However, reports indicate that many churches are finding values in selecting for report and discussion those articles from the *Journal* which may help their workers in their present tasks or stimulate thinking along new and untried paths. The editors, therefore, suggest each month a way in which the articles appearing that month might be organized for use in such a meeting. Try the following plan for the April meeting of teachers and officers.

Devotional Period
- Bradley, "Entering into Life"
- Crowell, "Thirty-Three Years"
- Bradley, "The Disciple"

Our Cooperative Task—Some Facts Regarding Recent Developments
- The Annual Meetings of the International Council
- Dr. Robinson Becomes Acting General Secretary
- The New Leadership Curriculum

How Can We Strengthen Our Present Program?
- Benckenstein, "Guiding Leadership Growth"
- Editorial, "Let Us Teach Honesty"
- Hockman, "International Day"
- Laggren, "A Children's Easter Service"
- Thurston, "The Speaking Choir Returns to the Church"
- Wyker, "When Mother Goes to Camp"

What Can We Do to Make Our Homes More Christian?
- Bro, "Whose Problems Are These?"
- Knapp, "Dedicating Your Home"
- P.R.H., "Lord, Keep Me Growing"

Sunday Schools by Mail

This is a story of a unique venture in Christian education which has grown out of one woman's interest in the unchurched communities of New England. It was prepared by a member of her advisory committee for Miss Amy Van Doorn, originator and supervisor of the enterprise.

THE children in this school are different from what they were two years ago, and I think it must be those M.M.M. lessons they're always talking about. Something has stopped their swearing and they act different too." It was an elderly woman speaking, whose home stood beside a little district school. The hills of New Hampshire, covered with the unkempt growth that follows big lumbering operations, bounded the entire horizon. Two other houses "down along" the tarred road were the only habitations in sight, but one knew that further along the highway in each direction and up in the folds of the hills were many small farmhouses, very plain if not actually forlorn, and in each a family. Has family life disappeared? Not in the country, not in the mountains, where *home, children, family* mean about the same things they did a generation ago.

A generation ago settlement work in city slums was the striking, creative, new way in which to love our neighbor. Just now, and perhaps for the next few decades, it looks as if we should do well to put considerable effort into missionary work in out-of-the-way places, the backwaters and pockets and neglected spots of our enormous country. Mountain districts, west or east, north or south, are especially likely to be thinly populated and meagerly nourished by the ordinary channels of communication and transportation. In terms of Christian civilization that means that isolated families suffer spiritual starvation. Among the Rockies, in the southern mountains, in northern New England, their plight is being realized.

One such piece of work is the Mountain Mission by Mail, or "M.M.M.," a regularly organized part of the work of the Episcopal Church in the Diocese of New Hampshire. It began in a small and very personal way. Miss Amy Van Doorn, working under Bishop Parker for and with the Auxiliaries of the diocese, found here and there earnest women much concerned over the lack of religious teaching for children in their small unchurched communities. So she made up her mind to send church school lessons each week to two families that she knew fairly well, and to a few other children, making fourteen in all. "I'll teach them," said one mother to her, "if you'll just tell me what to teach them."

That was in February, 1929. She used the Christian Nurture leaflets, but supplemented them with typed sheets of instruction, explanation, and friendly questions. Almost immediately she received letters asking for the lessons for other neighbors, relatives, isolated parishioners of clergy who knew what she was doing, so that by the time the roads were dry and communications open, she had a long list of families to visit in the course of the summer. The calls brought out still more pupils to be enrolled. "There's a woman about two miles up this road—she's a good little mother and she said she wished they could have those lessons." So, as simply as that, the Mountain Mission grew, till now it enrols three hundred and fifty children, the maximum that can be taken care of, for Miss Van Doorn must visit every family every summer. Without that absolutely real acquaintance she feels that the correspondence method of teaching could not be effective.

The clerical work of mimeographing and mailing, beside all the personal letter writing, required, in 1931, an office and a part-time assistant. An advisory committee, appointed by Bishop Dallas, consisting of four clergymen of the diocese, one retired clergyman, Dr. T. W. Harris of Winchester, Massachusetts, and three women church workers, has assisted in planning and promoting the work. Five Christian Nurture courses are used, supplemented by Bible readings, memory work, monthly explanatory letters, and question sheets which the pupils fill out and return. The director acknowledges each report with a personal letter, and only a very small proportion of the pupils fail to send the reports promptly. For the youngest children, a series of monthly wall cards has been devised, with a picture, a story, and a prayer or hymn to learn. For pupils of high-school age, Dr. Harris has prepared courses in the Life of Christ, Church History, the Bible, and the Prayer Book, and he conducts these by correspondence as friendly as it is careful. Altogether twelve graded courses are followed.

In addition, a mimeographed magazine, "The Mountain Mission Messenger" is issued as often as it can be afforded, three or four times a year. Its contents—stories, pictures, verses—are contributed by the pupils, but the director, Miss Van Doorn, writes the front page. There is often a Question Box for pupils' puzzled questions, and at the end of the year a long honor roll. At Christmas, the director, with the aid of diocesan women's and girls' organizations, sends carefully selected gifts to all the children and their mothers. Also at Christmas, as at other times when practicable, there have been gatherings that combine a Christmas service or a service of baptism with promotion and a "party." Especially in late June and early July these gatherings at strategic points, and with careful planning ahead, have given boys and girls and parents some glimpse of the joy of corporate church life. Many have been baptized, and already a few confirmed, and more and more, in letters to Miss Van Doorn, the parents show how deeply they appreciate the spiritual benefits that come to their children and themselves through the Mountain Mission by Mail.

Two other dioceses with problems in population and geography similar to those of New Hampshire are using M.M.M. material, but Miss Van Doorn and her commission are sure that personal, pastoral contacts are all-important, and that while interest and helpful inspiration may be conveyed in some such story as this, the spiritual values of this missionary endeavor would evaporate in any attempt at nation-wide distribution from a central agency. Each situation must be met by those close enough to it to afford personal relations.

What Are the Facts?

Regarding Child Labor and the Child Labor Amendment

At this time parent-teacher groups, mothers' clubs, adult classes, church night, or other discussion groups are interested in the problem of child labor and the actions of various state legislatures on the proposed child labor amendment.

What benefits have resulted from the NRA codes in temporarily outlawing child labor?

It was in the cotton textile industry in which, in July 1933, the first code was adopted, prohibiting the employment of children under 16. By the end of that year, the standard of a 16-year minimum for full-time employment had found its way into more than a hundred codes. In May 1934, the National Child Labor Committee estimated that while 100,000 children under 16 were now ruled out of industry and an additional 50,000 children 16 and 17 years of age had been taken from hazardous occupations, a total of 640,000 other working children had not yet received any benefits through the industrial codes.

Even before 1933, the tendency had been away from the employment of minors as young as 14 and 15 toward the use of older workers. The general acceptance of the NRA standard gives encouragement to the hope that the 16-year minimum for full-time employment in manufacturing and commercial establishments may be permanent.

Changes in child labor regulations effect changes in school enrolment. Reports for 1933 indicate that the percentage of children completing eighth grade or a higher grade was greater in the 16- and 17-year-old group (81 per cent) than in the 14- and 15-year-old group (66 per cent). Since 1927, each year the percentage of children completing at least the eighth grade in a comparable group of States and cities has increased:

1927	59 per cent
1928	61 per cent
1929	63 per cent
1930	63 per cent
1931	65 per cent
1932	67 per cent
1933	72 per cent

At least in recent years, this trend is undoubtedly due in part to the raising of legal standards and to the lack of opportunities for work, but it also reflects a tendency to keep children in school longer and in this way to prepare them better for future work and citizenship.

How are these gains under temporary regulations to be made permanent and progressive?

An editorial in a recent number of *Parents' Magazine* sums up the situation in an effective way: "Unless federal control is continued, a widespread return to child employment must be expected as soon as the temporary regulations of the codes are removed. Individual states, although heartily favoring a 16-year age minimum *on a national basis*, are unwilling to incorporate such a standard in their own laws as long as other states, with which their industries must compete, permit the employment of low-paid, under-aged children." Should federal control cease, many employers will feel themselves justified in hiring children at a low wage scale and children will once more compete with adults for employment and a general lowering of the wage scale will be the result.

Ratification of the pending Federal Child Labor Amendment, passed by Congress in 1924, is the only method of insuring the permanence of federal control. Twenty-four states have at this time ratified the Amendment, but the favorable action of twelve more is needed to make it a part of the Constitution. President Roosevelt himself has stressed the need for this constitutional change which will make permanent the progress already made under the codes in restricting child labor.

What is the proposed Child Labor Amendment?

It reads as follows:

> Section 1. That Congress shall have power to limit, regulate, and prohibit the labor of persons under 18 years of age.
>
> Section 2. The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

It was before the Sixty-eighth Congress, and was adopted as a joint resolution by the House of Representatives (297 to 69) on April 26, 1924, and by the Senate (61 to 23) on June 2, 1924. It has the endorsement of the following national organizations:

American Federation of Labor
American Legion
Federal Council of Churches of Christ in America
General Federation of Women's Clubs
National Child Labor Committee
National Congress of Parents and Teachers
National Education Association

The Child Labor Amendment does not propose to put into the constitution a ban which Congress does not have the power to remove. It is a measure which, in giving Congress the authority to regulate child labor, makes possible change by a simple act of Congress, if experimentation proves that certain legislation is inadequate.

Some have represented it as an attempt to "nationalize" children in America. *Parents' Magazine* criticizes such an accusation severely. "It is ludicrous to imply that the advocates of the Child Labor Amendment are seeking to nationalize children, institute federal control of schools, or regulate the life of the child in his own home. The Child Labor Amendment is aimed to keep children out of factories and workshops. It would insure children a far safer and healthier childhood than is the case when they are thrust prematurely into industry. The Amendment would strengthen, not weaken the home."

Twenty-four states have been expected to take action on the proposed amendment during this year. Of this number Idaho, Indiana, Utah, and Wyoming have ratified, bringing the total number of ratifications to 24. The following have taken unfavorable action: Kansas, Massachusetts, Nevada, New Mexico, Tennessee, Texas, and Vermont. In Connecticut, Delaware, Georgia, Maryland, Missouri, Nebraska, New York, and South Dakota, the action of the state legislature is still pending. In the following states the amendment has not yet been introduced into the legislature: Alabama, Florida, Rhode Island, South Carolina, and North Carolina. Citizens everywhere should be informed on what their state has done or will be likely to do on this question, and should face the problem of what they as individuals and groups may do.

Suggestions for Building Worship Programs

MAY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

THEME FOR THE MONTH: *Building the Kingdom through Carrying on the Work of Jesus Today*

What was the work of Jesus when he was here on earth? If you should ask your children about Jesus' work, would they think of anything other than the healing of the sick? Yet that was only a small part of his program for bringing the more abundant life to people. Do they see him bringing hope to those who are sad and discouraged? Befriending those who are hated and cast aside by people? Changing lives that are sordid and ugly to lives that are Godlike in character? Helping all to understand God better and to have closer fellowship with him? Do they see him doing all of these things because of his great love for people? Do they see that love as an outgrowth of his fellowship with God?

Too often our children have a piecemeal knowledge of the life of Jesus. They do not see it as a whole; neither do they see the relationship of his life to the Christian work that is going on in the world today. Would it not be well, therefore, to begin with a survey story which will give them a greater appreciation of the life and work of Jesus and which will form a background for a better appreciation of the work of Christian leaders today?

This month's worship experiences will be an outgrowth of an appreciation of the Christian work of others. However, these experiences should not be without their conduct results. What can primary children do to carry on the work of Jesus today? They can be kind, helpful, thoughtful of others, and friendly to the child who is different. They can participate in service activities which seek to bring happiness to others. From their own weekly allowance they can give money to help others to have churches and Sunday schools where they may learn about God. They can pray to God regularly, asking him to help them to love people more and each day to live more as his children.

Activities Which May Lead to Worship

1. Listening to stories of the work of Jesus and of those who are trying to carry on his work today.

2. Looking at and classifying pictures telling of the life and work of Jesus. These may be used in making a large poster. There will be pictures telling of his work of teaching and healing, pictures telling of his life with his friends and of his friendship for people who were disliked by everyone, pictures showing his love for children, et cetera.

3. Looking at and talking about pictures of children being kind, helpful, and thoughtful of others.

4. Learning a song that tells of Jesus' work in the world, or recalling or learning a new song that tells of things that they can do to live as God's children. (See "Source Materials.")

5. Making a large poster telling of work that people today are doing because they have come to love people as Jesus loved them.

6. Continuing to bring happiness to sick children in the department through simple little remembrances. (See the March issue of the *Journal.)*

7. Writing invitations to children in the community who do not attend a church school. Sharing with them the things they are learning and doing.

8. Doing something to bring happiness to people in an institution. Get in touch with an orphans' home, day nursery, mission school, or old people's home in your community. Discover something that the children can do which will bring real joy to those in the institution.

May 5

THEME: *Discovering and Appreciating Jesus' Work in the World*

AS THE CHILDREN ARRIVE: They may participate in activities 2 or 4. Have on hand all necessary materials for the carrying out of the activity or activities chosen. On the blackboard they may find printed these directions:

Place in one pile all of the pictures of Jesus teaching.

Put in another pile pictures of Jesus helping the sick.

Find pictures of Jesus being a friend to children.

Find pictures of Jesus being a friend to men and women.

Encourage the older boys and girls to read the directions to the younger.

DEPARTMENT ASSEMBLY: When the children have done a piece of work, they like to look at and talk about the finished product. Give them plenty of opportunity for this.

LEADER: "All of these pictures make me think of a song that we know. I wonder if they remind you of the same song."

Worship

MUSIC: "Tell Me the Stories of Jesus"[1]
SONG: "Tell Me the Stories of Jesus"
STORY: "The Life and Work of Jesus"

When Jesus was a boy, he helped his father in the carpenter shop. As he grew older, he did more and more of the work. After a time we hear nothing more of Jesus' father, and we decide that he must have died. Then Jesus had to spend all of his time in the carpenter shop, because he was the oldest in the family.

One of the things that Jesus made was yokes for oxen. He knew that if the wooden yokes were rough they would rub sores on the oxen. How uncomfortable the poor animals would be! So Jesus worked to make the smoothest yokes possible. But he wanted not only the oxen to be comfortable and happy, he wanted people to be happy too. How sad and troubled many of them were! Some of them were sick and suffered much pain. None of them really knew God, and so were afraid of him. Jesus wanted to help them. When they came to his carpenter shop, he sat down and talked with them; he asked about their loved ones, helped them with their problems, and tried to make them understand God better. Perhaps in the evening, after he had closed his shop, he would climb the hill alone to talk to God about the many unhappy people in the world. How he longed to help them! But he had to keep working in the carpenter shop; there were younger brothers and sisters for whom he must care.

One day, when Jesus was about as old as your father, he heard that John, his cousin, was preaching nearby. John told people that they should stop doing the things that were wrong, ask God to forgive them, and be baptized. Jesus decided that the time had come for him to spend all of his time in helping people. His brothers and sisters were now old enough to care for themselves.

Down to the Jordan River where John was baptizing, Jesus made his way. When John saw him coming, he knew that here was a man greater than he. As John baptized him, it seemed to Jesus that God spoke to him and said, "Thou art my beloved Son."

After this Jesus traveled from one place to another, helping people wherever they were. When people were troubled, he helped them to think clearly and to know what to do. When they were sad, he comforted them. Here was a man who was hated by everyone; he had no friends. Jesus became a friend of his and helped him to find a better way of living. Here was a woman who had been doing what was wrong. When she came to know Jesus, she wanted to be good. Little children were often pushed aside by people; Jesus took time to talk to them and to be their friend. How many people were sick and suffering! Jesus helped them whenever he could. None of the people knew God very well; all of them were afraid of him. Jesus told them of God's love.

At first great crowds of people followed him. They heard him speak of the kingdom of God. They thought, "Jesus is going to make himself king. Then we shall have all of the good things that we want and our enemies will be punished." But when they learned that Jesus was speaking of a kingdom made up of people who were kind, loving, and unselfish, many of them turned away from him. Some of the people even hated him and wanted to do him harm. Jesus could have gone away and hidden himself in another country, but he was sure that if he did this, the people would never know how much he loved them or how much God loved them. So he went right on teaching and helping.

At last his enemies took him and put him to death. How sad his friends were! They went away feeling very discouraged and afraid. But by and by they began to understand Jesus and his great love for people; they knew now what he had been trying to do. They, too, began to go about doing good and teaching people.

Ever since that time everyone who has come to know Jesus has loved him. He has helped them to see all people as God's children. Unafraid, they have gone out to help carry on Jesus' work in the world. Even today there are good people carrying on Jesus' work in the world. —E.F.

PRAYER: If the spirit of the group is right, there may be a brief prayer following the story.

"Our Father, we thank Thee for Jesus, 'who went about doing good.'" Amen.

The piano may begin playing the

SONG: "Can a Little Child Like Me?"[2] *(refrain only.)* If you continue the prayer attitude, the children will follow your example and join reverently in the song.

LEADER: This month we are going to discover how people even today are carrying on Jesus' work in the world. Can you think of things that boys and girls might do? (List their suggestions on the blackboard. If conduct is mentioned, one of the songs given in the March issue of the *Journal* may be sung. If helping others to have churches and church schools is mentioned, the recognition of the offering may follow.)

May 12

THEME: *Helping to Relieve the Sick and Suffering*

AS THE CHILDREN ARRIVE: Complete any unfinished work. A choice of a new activity may be made from 3, 5, and 6. Read them through carefully and decide which is best suited to your situation and to the needs of your children. Decide how you can best introduce the activity and the materials that will be needed for carrying it out. Activity 5 cannot be completed in one Sunday. The children may make additions as they make discoveries. Activity 6 is one that the children may engage in whenever they learn of sick children in the department.

DEPARTMENT ASSEMBLY: Your conversation should always grow out of the activities of the children. Encourage them to report on what they have been doing. If they have been engaged in activity 3, they will have a good background for appreciating and learning the song, "Being True" (particularly stanza 3). Out of the things that they have been doing, and the reports that they make, should develop the experience in worship.

What passages of Scripture are the children learning in their classes? Utilize these in the worship period whenever they are in keeping with the thought.

*St. Louis, Missouri.

Worship

Recall what was done last week. The songs used at that time are suitable for this session. You may find the following Scripture and story of value:

SCRIPTURE: Mark 1:32a, 33, 34a.

STORY: "How Albert Schweitzer Is Carrying on Jesus' Work"

On the first Sunday afternoon of each month Albert Schweitzer sat in his father's church and listened as he told about people in distant lands. At this time Albert was just a small boy living with his parents in Germany. Albert was troubled whenever he heard his father tell of the suffering and unhappiness of people in other parts of the world; he felt that he ought to do something about it. But he was most troubled when he heard of the millions of black people who lived in Africa. He could almost see their sad, lonely, suffering faces.

One day Albert went on a trip to a near-by town. There he saw something that he never forgot as long as he lived. It was a wonderful statue of a giant Negro. The Negro's face was sad and lonely, as if he had a great burden to bear. As Albert looked at the sad face, he felt a deep longing to go to Africa to help the black people.

Albert Schweitzer studied hard. Not only did he go to college, but he studied music and was able to play both upon the piano and organ. Whenever he gave a concert, crowds of people flocked to hear him. But even after he became a professor in a great German university he could not forget his father's sermons about the millions of suffering Negroes in Africa or the sad and lonely face of the Negro statue. At last he decided to give up his teaching and to study medicine so that he could go into the African jungle and help the suffering people who lived there.

One afternoon in spring, Albert Schweitzer and his wife boarded a train and started their journey to Africa. After a long boat trip across the ocean and up an African river between forests where lived many black tribes, the missionaries reached the place where they were to do thier work. Some of the little children had decorated their bungalow with palms and flowers to welcome them.

Word soon spread among the sick and suffering people that a doctor had come. Before Dr. Schweitzer could unpack all of his things, people began arriving. They came any hour of the day or night. Some of them were scarcely able to stand when they arrived. Many of them were afraid at first, but they soon learned to trust the kind doctor and were willing to do whatever he asked. They thought he was very wonderful to be able to put people to sleep and to take away their pain while they were sleeping. Whenever a sick person for whom Dr. Schweitzer could do very little told about his suffering, the doctor found his own cheeks wet with tears.

Not only did Dr. Schweitzer make the people happy by making them well, but he also filled them with joy when he played upon the piano that he had brought with him. Never before in their lives had these Negroes heard anything so wonderful!

After several years, Dr. Schweitzer returned to his home country to tell the people there about his work and to get money to help the sick and suffering people of Africa. Many of his friends thought he should not return. "Why should he waste his life in the jungles of Africa?" they asked. "He ought to stay here where people are able to appreciate his music and understand his teaching." But Dr. Schweitzer could never forget the suffering people of Africa whom he had learned to love. Back he went. There he found many, many black faces eagerly waiting for his return.

—E.F.

May 19

THEME: *Helping Others to Know the Christian Way of Living*

If you started activity 5 last Sunday, continue to work on it today. Other suitable activities are 1, 4, 6, 8. The following story will probably be found of value:

STORY: "How Khama Carried on Jesus' Work in the World"

Far away in Africa there once lived a young Negro boy who could run so fast that he was named Khama, after the fastest running animal in Africa. Khama was also strong and brave. Once when he was still a very young man he killed a lion that had been destroying the cattle.

Khama's father, Sekhome, was the chief among his people. He was a very mean man. Because Khama was quick and could do so many things, his father was jealous and tried to kill him. All of the people in Sekhome's tribe quarreled and fought with each other. Khama did not know that people could live in any other way. But one day he met a Christian missionary named David Livingstone. Khama could never forget Livingstone's kind voice or the way in which he looked at him. He was thrilled when the missionary laid his hand on his head and talked to him. No one in his father's tribe was like that.

Several years later Khama went to visit a neighboring tribe. The chief of this tribe was a friend of Livingstone and a Christian. He had helped many of his people to become followers of Jesus. Khama could hardly believe the things that he saw and heard. These people did not quarrel, fight, or do any of the terrible things that his father's tribe did every day. They lived together in a kindly, happy way, each one helping the other. Khama wondered why this was. He soon learned that it was because of the teaching of the Christian missionaries. They had told the people about a man named Jesus who was so kind and loving that the people loved him at once and wanted to be like him.

When Khama returned home, he said, "Father, you must send for a Christian missionary. The people over there live together in peace and happiness, and we can, too." His father did not want to do this but at last he gave in and a missionary was sent for.

Khama was among the first in Sekhome's tribe to become a Christian. He married a Christian Negro woman and lived with his wife and children in a peaceful, happy home. Everyone around came to love this big, strong, kind man. They liked to be near him and wanted to be like him. No matter how mean his father was to him, Khama always treated him with kindness.

At last the people became so tired of their drunken and mean chief that they drove him from the tribe and put Khama in his place. This was the beginning of happy, peaceful days for the people. But Khama felt sorry for his father and finally asked him to return. He felt sure that he would be a changed man. But no sooner did Sekhome return than he began to make trouble for Khama.

Then Khama said to the people, "I will move away from here and let my father be chief. If anyone wishes to move with me, he may do so."

In a few days the people began to move. So many of them followed Khama that almost all the huts in the settlement were empty. The people had come to like the kind, loving, Christian way of living. No longer did they want quarreling, fighting, drunkenness, and unkindness. They lived together in peace, each one loving and helping the other until Khama's tribe came to be known everywhere as the most Christian people in the whole world.

—Adapted from story in *Hands Around the World* by Archer Wallace. New York, Richard R. Smith, Inc.

May 26

THEME: *Bringing New Life and Joy to Others*

After hearing last week of Khama, who did so much to live as Jesus would have him live and to share that way of life with others, your children may be ready to participate in activities 3, 7, or 8. Continue to use songs about Jesus and those telling of the Jesus' way of life for boys and girls. The Scripture: "Jesus of Nazareth, who went about doing good," Acts 10:38, may also find a place in your service of worship. The following story may help to prepare for an experience of worship or be a part of that experience:

STORY: "How Kagawa Is Carrying on Jesus' Work"

Did you ever hear of anyone named Toyohiko Kagawa? It is the name of a Japanese man. When he was just a boy his father died and he went to live with a wealthy uncle. While he was still in school he joined a Bible class that was taught by a Christian missionary. Kagawa went to this class because he wanted to learn English, but he became so interested in Jesus and the way in which he helped people that Kagawa decided to spend all of his time doing the things that Jesus would have him do. When his uncle heard this, he would have nothing more to do with him.

When Kagawa lived with his uncle, he had had everything that money could buy. Now he had nothing. He had no home; he had no money. A Christian minister took him in, and Kagawa went to college to learn to be a minister.

In the crowded part of the big city called the slums, Kagawa saw many, many people who were not happy. They had nothing to be happy about. They had little to eat and little to wear. They had only dark, dingy, crowded houses in which to live. They did not know that God loved them and wanted them to be happy. They had never heard of Jesus. How much Kagawa wanted to help these people!

Even though Kagawa was not very strong, he went down to live among these people. He visited them in their homes, nursed the sick, and gave to them whatever food and clothing he could spare. He kept only one suit and a little covering for himself. If his friends gave him more, he gave it to the poor. He did not scold these people. He started schools where they could learn many things. He opened a brush factory where they could work and earn money. He opened eating houses where they could buy food for very little money.

Kagawa came over to our country, where for three years he studied at one of our big colleges. "Surely," said his friends, "he will not now go back to the slums and live among the poor people." But Kagawa had not forgotten these people. He knew that they were God's children too. When he arrived again in Japan, he went right back to the crowded slums to live. He wanted all of the people there to know that "God is love." There he is to this day carrying on Jesus' work in the world.

—E.F.

Source Materials

SONGS ABOUT JESUS:
- "Tell Me the Stories of Jesus"[1]
- "I Think When I Read That Sweet Story"[3]
- "Jesus, Our Friend"[4]

SONGS ON DOING JESUS' WORK IN THE WORLD:
- "The Story I Love Best" *(stanza 3)*[5]
- "Father in Heaven"[6]
- "Happy Little Children"[7]
- "Home and School and Play"[8]
- "Be Ye Kind"[9]
- "Like Jesus"[10]
- "Jesus Wants All His Children"[11]
- "If Ye Love Me"[12]
- "One Lovely Rule"[13]

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[1], [2], [3], [5], [6], [7] Clara Beers Blashfield, *Song Friends for Young Children*. Rock Island, Ill., The Vaile Co., 1931.

[1], [2], [4], [8], [9] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[1], [2], [3], [10], [11], [12] *Primary Music and Worship*, Philadelphia, Presbyterian Board of Christian Education, 1930.

[1], [13] Danielson and Conant, *Song and Play for Children*. Boston, Mass., The Pilgrim Press, 1925.

[1], [2] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[2], [6] Danielson and Conant, *Songs for Little People*. Boston, Mass., The Pilgrim Press.

[9] Shumate, *Songs for the Pre-School Age*. Nashville, Tenn., Baptist Sunday School Board.

[10] Jones and Barbour, *Child-Land in Sunday School*. Boston, The Arthur P. Schmidt Co.

[8] *International Journal*, September, 1934.

[13] *International Journal*, March, 1935.

MAY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME FOR THE MONTH: *Building the Kingdom through Carrying on the Work of Jesus Today.*

The best way to guide children to center their worship experiences about unselfish service is to lead them to plan and carry out some enterprise in friendly sharing or service. While these plans are intended only to be suggestive, they are given with the idea that the discussions, songs, Bible readings, and prayers will gain wider meaning from being associated with unselfish activities in which the boys and girls are engaged. If the class or department groups find it impossible to carry out group activities, the individual members may be led to think of ways by which they may share in building the kingdom of goodwill by showing courtesy and kindness at home, at school, and at play. Perhaps it will be well to avoid having the children report on their own good deeds, as bragging is certainly not in keeping with the spirit of Jesus. A good plan is to center the emphasis on the persons being helped. Children may be interested in discovering needs and thinking how they may be intelligently and sympathetically met. In this connection the story of Dr. Grenfell is particularly appropriate, since it shows so clearly the results that came from trying to meet the needs of people.

In some places the boys and girls may make gifts for some group in which their church is particularly interested. Excellent suggestions for exchange of gifts with children of other lands may be had from the Committee on World Friendship among Children, 105 East 22nd Street, New York City. If it seems best to interest the children in some community work, a committee of junior children may visit the local chapter of the American Red Cross or the Family Welfare Society and learn how they may share in the

*Little Rock, Arkansas. Author of *The Junior Department of the Church School*, Cokesbury Press.

work being done by these organizations.

It will be a good idea to have a reading table in the department on which the boys and girls may find books about men and women who have helped to make the world better and happier. If there is a public library in the city, the children's librarian will be glad to suggest suitable books. The following books are especially good for use in connection with this month's theme: *Heroines of Service* and *Heroes of Today* by Parkman, *Adrift on an Ice Pan* by Grenfell, *The Boy Jesus and His Companions* by Rufus Jones, and *Greatness Passing By* by Hulda Niebuhr.

May 5

SONG: "Marching with the Heroes."

DISCUSSION: Heroes we like. (Let the children tell of their favorite heroes and why they like them.)

STORY:

One of the most interesting heroes living today is Dr. Wilfred Grenfell. No doubt many of you have read of his being adrift on an ice pan. Dr. Grenfell was on his way to visit a sick boy. Since he had to travel through the open country and the way was very rough, he decided to cut across a frozen bay. Imagine his surprise when he found that the ice on which he was travelling had broken off and was floating out to sea. He had to kill three of his dogs and wrap himself in their skins to keep from freezing, as he knew there would be no chance of rescue before morning. The next day he was able to attract the attention of some men on the land and they succeeded in getting him to the shore and then to a hospital. This is but one of the doctor's many adventures.

Dr. Grenfell had graduated from Oxford University, and was studying medicine when he became interested in the fishermen of the North Sea. He decided that instead of being a physician in London, he would go where he was really needed. After he had worked for a while with the fishing people of the North Sea, he was asked by Lord Southborough, a member of the board in charge of the North Sea venture, to make a visit to Canada and Newfoundland and look over the situation there. Following advice received after he landed in Newfoundland, Dr. Grenfell decided to go to Labrador. He learned that no physicians lived there. Doctors came to the coast with the fleets during the summer; but they returned in the fall, and Labrador was without a physician for nine months of the year.

Dr. Grenfell liked the adventure in this kind of work. It reminded him of stories he had read of the old Norsemen, this going across the Atlantic to discover a new kind of work. And Dr. Grenfell found plenty of work. Cripples and blind people had no opportunity for care or treatment. Many people were suffering from tuberculosis and rickets. Nearly everyone was poor. The first person to call upon the doctor for help introduced his appeal by saying, "Us haven't got no money." The practical doctor began to lay plans to help the people learn to be self-supporting at the same time that he was ministering to their physical needs. He was interested in these people from the very first. They were uncomplaining, resourceful, cheerful, and generous. In fact, it is difficult for us to appreciate the stories Dr. Grenfell tells of the hospitality he received while ministering to these people in the far north. He was certain of a welcome even if he arrived in the middle of the night when the temperature was far below freezing. His host would rise and feed his dogs while the wife was cooking food for the guest. And no pay was expected.

As the years went by, Dr. Grenfell built hospitals, schools, and shops, and taught the people how to raise gardens. On Sundays he preached or led in a worship service, in this way leading his new friends to know God as a friend and helper.

No one man could do all that had to be done, so Dr. Grenfell began to tell others of his work. Some of those who heard what he was trying to do gave money. One fitted out a hospital ship. Others came to Labrador and helped. Now Dr. Grenfell has many natives that have been trained in the schools he founded. They are doctors, nurses, teachers, mechanics, and carpenters. Like Dr. Grenfell, they enjoy their work. It is a great adventure to discover a friendless family who are sick and without food and help them back to health, and then show them how they may make a living. Dr. Grenfell says he is certain the Good Samaritan found it a thrilling experience to rescue the wounded traveller on the Jericho road. He finds it interesting to help families learn to raise part of their own food so that they will not be in danger of starving when the fishing is poor or when they do not get any valuable furs. He thinks it particularly fascinating to help children to grow up into useful citizens. On one of his trips, a woman came to the hospital ship and brought two blind babies. She gave them to Dr. Grenfell because she was unable to care for them. They were indeed pitiful, but the brave doctor gradually made them strong and well. When they became older, he sent them to a school for the blind in Canada. After they had completed their education, they returned to Labrador and helped in one of Dr. Grenfell's schools.

After having worked in Labrador for forty years, Dr. Grenfell has come to feel that to love one's neighbor as one's self is as much a law of life as to breathe fresh air is a law of the body. When everyone realizes the importance of this law and follows it, Dr. Grenfell thinks we shall have the kingdom of God on earth. To help in building this kingdom is, to Dr. Grenfell, the most fascinating work in the world.

SONG: "God, Send Us Men Whose Aim 'Twill Be" or "Dare to Be Brave"

BIBLE READING: Luke 10:25-37

DISCUSSION: How we may help in building the kingdom. (Let the children mention opportunities they have to be thoughtful and considerate to parents, playmates, and to servants. Perhaps they may start plans for some service activity. If there is not sufficient time in the regular church school session to work out the details, a committee may be appointed to meet with the junior superintendent and decide upon some suitable enterprise; or the different classes may make their plans separately.)

PRAYER:

Dear God, we have read that when Jesus was on earth he said. "By this shall all men know that ye are my disciples, if ye have love one to another." We want to be kind and friendly. Help us to discover some chance to help others, and may we do our work in a way that will bring joy to those we seek to held. Amen.

SONG: "Hear Us, Our Father" or "I Would Be True"

May 12

SONG: "Forward through the Ages" or "Father, Lead Me Day by Day"

DISCUSSION: Ways by which the kingdom of goodwill may be widened. (Let the children mention specific acts by which the kingdom of goodwill is built. Perhaps some of them will mention Albert Schweitzer[1]. If so, they may tell how he helped in building the kingdom of God. The discussion may then be directed to the activities under way in the department, and the children may be led to see the importance of doing their work well.)

LEADER: We know little of the work Jesus did as a boy, but we feel sure he must have done his work carefully. Some students who have given much time to the life of Jesus think that he scorned to do a task poorly. There is a song that reminds us of the type of work Jesus did. Let us sing it and make it a sincere prayer.

SONG: "O Son of Man"

LEADER: Let us read some verses that tell about Jesus as a boy.

BIBLE READING: Luke 2:40, 51, 52

PRAYER:

Dear God, our Father, we are glad that Jesus was once a boy. We like to think of him doing simple tasks at home and in the carpenter's shop, and doing them so well that he brought joy to himself and to others. We are especially interested in—(mention any specific activities being carried out in class or department groups). Help us to put our best effort into this work. May those for whom we are working feel that we are trying to be real friends to them. Amen.

SONG: "Friends of All" or "I Would Be True"

May 19

SONG: "Marching with the Heroes"

DISCUSSION: Let the children talk about activities they have under way, and seek to discover how to improve the work being done. Perhaps the leader may help by asking that they think for a moment of the persons for whom gifts are being made and try to imagine what they would want, were they in the places of those for whom gifts are being made.

If the children are making gifts for people in their own community and expect to give them in person, they should be helped to think how they may show a real spirit of friendliness as the gifts are presented. One group of juniors repaired some toys and took them to a hospital for crippled children. Before going, they tried to imagine themselves in the place of the children in the hospital. They decided that each child would present a toy to a child in the hospital and show him how to play with it. They agreed that no one should refer to the fact that the children were crippled or unfortunate. Then they planned several questions they might ask their new friends: such as, "Where do you live?" "What kind of toys do you like?" "What kind of games do you enjoy?"

After the toys had been given to the children and some flowers had been arranged in the wards, the children sang: "Sometimes When Flowers Are in Bloom" and "Friends." The superintendent then asked one of the boys in the hospital to sing to the visitors. The child seemed very timid about singing and so several of the junior children began to sing with him.

In another place, a group of junior children were saving money to buy some songbooks for a Negro Sunday school. The junior superintendent told them about how the Negroes enjoyed singing. One of the juniors suggested that the junior department ask the Negroes to visit their department and sing to them. Before the suggestion was carried out, each detail was planned so carefully that no one could fail in showing courtesy to the Negro guests. Several of the workers said that the worship services centering about this activity were the most truly worshipful of any they had carried out during the year.

LEADER: Let us read some verses from the Bible that have helped people as they have tried to help in building the kingdom of goodwill.

BIBLE READING:

As we have opportunity, let us work that which is good toward all men. Gal. 6:10a.

He that hath my commandments and keepeth them, he it is that loveth me. Ye are my friends if you do the things which I command you. (John 14:21a; 15:14.)

Whoever wants to be great among you must be your servant, and whoever of you wants to be first must be your slave, for the Son of man himself has not come to be served, but to serve. (Mark 10:43-45.)

PRAYER BY LEADER: This prayer should grow out of the discussion and be simple and direct, asking God's guidance in completing the tasks being carried out.

SONG: "Hear Us, Our Father" or "Father, Lead Me Day by Day"

May 26

If this worship service is to be shared with a group for whom gifts have been made or bought, the children should meet with the junior superintendent and arrange a service in which their guests may share. One group invited an elderly minister and his wife to visit their department. These boys and girls chose songs which they thought the minister and his wife would enjoy and selected a favorite picture for the front of the room. Another junior department had prepared some gifts to take to the children in a school for the blind. As they selected songs they thought their blind friends would enjoy, they decided to send copies of the songs to the music teacher in the school for the blind and ask her to teach her pupils to sing them. The teacher of the blind children helped them plan some favors for their guests. After the gifts had been exchanged and the junior boys and girls had been shown about the institution, the two groups united in a worship service in which there was a real spirit of friendliness.

[1]For a story about Albert Schweitzer, see "Worship Suggestions for the Junior Department" in the *International Journal* for November, 1934. There is also a story of Schweitzer in *Greatness Passing By* by Neibuhr (Harper's).

If it is not possible for the boys and girls to share their worship service with another group, a committee of juniors may meet with the superintendent and help her plan a worship service in which are included songs, Bible passages, and a story which they think will help them as they try to carry on the work of Jesus by helpful service in the world today. The following indicates the type of program which the children may prepare:

EXHIBIT OF GIFTS

SONG: "Forward through the Ages"

DISCUSSION: Heroes Who Have Helped in Building the Kingdom of Goodwill

STORY *(by one of the juniors):* "My Favorite Hero and How He Helped in Building the Kingdom of Goodwill"

BIBLE READING: A story Jesus told about "A Man Who Helped in Building the Kingdom"—Luke 10:25-37

PRAYER: A prayer prepared by some class or committee may be read in unison, or the junior superintendent may offer a prayer.

SONG: "Father, Lead Me Day by Day" or "Hear Us, Our Father"

MAY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Rowena Ferguson**

THEME FOR THE MONTH: *Building the Kingdom of God through Carrying on the Work of Jesus Today*

May 5

THEME: *Our Minister and His Calling*

AIM: To quicken the consciousness of the boys and girls to the ways in which the Christian minister carries on the work of Jesus.

The following materials are not grouped according to any order of service. It is presumed that those persons planning the worship will arrange and adapt these materials to fit the particular needs and capacities of the group. An important additional feature would be a talk of appreciation for the local minister and his predecessors. This should be made preferably by a young person who has been guided in gathering and ordering his information so that generalities might be largely avoided. Mention should be made of specific contributions to the life of the church and community by each of the personalities commemorated. The purpose of this talk should be kept in mind: not flattery for any individuals, but the deepening of the group's appreciation for them. Appreciation must be based on something definite. The preparation for such a feature will include conferences with older members of the church, which will be a positive factor in the whole experience.

INTRODUCTION: When Jesus died, responsibility for carrying on his work fell upon the shoulders of men known as apostles, who were to be leaders in demonstrating, teaching, and preaching Jesus' ideals of living. Christian people today are the spiritual descendants of those early leaders. How is the job being done?

Jesus said his task was to serve, not to be served; to be a minister. We now use the word minister to refer to one who is an ordained church leader in charge of a congregation. Is such a person also a servant in the sense which Jesus meant? How is the Christian minister carrying on Jesus' work?

SCRIPTURE READINGS: Mark 10:42-45; II Corinthians 4:1-6

HYMNS: If it is considered effective, the hymn "Lead On, O King Eternal" may be used each Sunday this month to open the worship service. The first time, the leader should comment that this hymn suggests the working together of Christian people under the leadership of Jesus in building the kingdom of heaven. On succeeding occasions, it will recall to the group the trend of thinking which each program seeks to further. Other appropriate hymns are: "Be Strong! We Are Not Here to Play," "O Son of Man, Thou Madest Known," "O Jesus, I have Promised," "O Master, Let Me Walk with Thee." These particular hymns will be fitting for each of the following programs, although additional ones will be suggested on the specific theme of the day.

READING: (If it is considered effective, this reading may be used on succeeding Sundays, especially the last one, to give unity to the thought for the month.)

Let us now praise famous men,
And our Fathers that begat us.

The Lord manifested in them great glory;
Even his mighty power from the beginning.

Such as did bear rule in their kingdoms,
And were men renowned for their power,

Giving counsel by their understanding,
Such as have brought tidings in prophecies;

Leaders of the people by their counsels,
And by their understanding men of learning for the people;

Wise were their words in their instruction;
Such as sought out musical tunes,
And set forth verses in writings,
Rich men furnished with ability:

All these were honored in their generations,
And were a glory in their days.

There be of them, that have left a name behind them,
To declare their praises.

And some there be, which have no memorial;
But these were men of mercy,
Whose righteous deeds have not been forgotten

Peoples declare their wisdom,
And the congregation telleth out their praise.
—Ecclesiasticus 44

TALK:

One of the great ministers of all time was Phillips Brooks. For thirty-six years in Philadelphia and Boston he served the people so simply, genuinely, and effectively that he became one of the most beloved persons of his generation, whom the world's honors could not deter from his purpose of serving lowly and suffering humanity. They came to him in great numbers, not only crowding his church to hear him preach, but constantly ringing his doorbell to talk with him privately.

When a fellow alumnus wrote to Phillips Brooks for a personal history of the already renowned preacher the reply ran something like this: "I'm sorry but I just don't have any history, though one of my age ought to be ashamed not to have one!" Except in his service to people, he had no distinction—yet the world of his day recognized his worthfulness and paid him academic and churchly honor, and the world of our time remembers him as a great lover of people whom he delighted to serve—a true minister.

Phillips Brooks had discovered the meaning of life, living near to God and near to his fellow man. People everywhere felt his consecration to his task and were warmed and uplifted by his personality. Such must have been the secret of his power to make things come alive for all people. The devices of lesser persons to use power were not his. He did not use his church prestige. "Although an Episcopalian, he could not be claimed by one church alone. He had a message for all who would listen. Unitarians, Baptists, Methodists, Congregationalists alike finally came to feel that they, too, had a claim on this preacher, for his was no narrow sectarianism. He was a prophet without a label, faithful to his church but as wide-hearted as his gospel.

"He was not skilled in oratory. He moved men by his sheer sincerity, by his love for them. Not one trick of the orator did he seem to possess. He spoke almost too rapidly; his voice was not unusually good; instead of trying the arts of eloquence, he possessed only the natural eloquence which comes from being completely fired with his subject. Because he forgot himself, he learned to pour out his deepest convictions by way of his sermons, as he had never been able to pour them out in his diffident and reserved boyhood. And every man felt that the message was meant for him." (From *The Epworth Highroad.* Used by permission.)

This modern apostle of Jesus, who was both humble and great and who shared so largely in building the kingdom of God, died in 1893. The words which he said in his farewell sermon to the young men of his church came out of his own experience; they were, though he did not know it, a fitting comment upon himself and his own manner of working. "It does not take great men to do great things; it only takes consecrated men. . . . Be absolutely simple. Be absolutely genuine. Never say to anyone what you do not feel and believe with your whole heart. Be simple, be consecrated, and, above all things, be pure. No man who is not himself pure can carry the message of God."

May 12

THEME: *"Go . . . Teach"*

AIM: To help the group become aware of the religious significance of the task of the public and church school teacher.

It is contemplated that the focal point of this worship program will be a picture study using Eugene Burnand's illustration of the Great Commission: "Go ye into all the world and preach the gospel to every creature." For general guidance in such a study, read again the notes for March 3 in the February 1935 *International Journal.* Consideration of the following questions may stimulate the imagination of both the leader and the group in thinking of this particular picture.

1. Who are the people in the picture?
2. What is their relationship?
3. What do you imagine they are thinking about?
4. What words describe their attitude? Dreamy? Careless? Purposeful? Intent? Serious? Serene? Solemn? Thoughtful? Prayerful?
5. Is it fair to imagine that if one of the persons is Jesus, the other might be any young person of serious purpose?
6. Can young people today have this same relationship with Jesus?
7. If we purpose to carry on His work, will we be in the same spirit as the young man in the picture?

INTRODUCTION: We learn in school many things besides algebra, science, and history. How to get along with people; how to work together; how to make important choices; how to plan ahead; how to make life rich and abundant for ourselves and others. Our teachers are our guides in this growing up process whereby we become useful citizens not only of our country, but of the kingdom of God.

Jesus recognized how important is the job of teaching. His last word of instruction to his disciples advised them to be teachers as well as preachers. Wherever personalities mingle, there may they learn of the kingdom of God. We honor our public and church school teachers for their part in carrying on the work of Jesus.

SCRIPTURE READING: Matthew 28:18-20

HYMNS: "O Lord, Thy Benediction Give," "In Life's Earnest Morning"

CLOSING SENTENCES: (Quiet music, such as "O Master, Let Me Walk With Thee," may be played during this period.)

We have seen the portrait of a young man of strength and purpose whose life is being directed by the friendly hand of Jesus. He listens to Jesus' words of advice about carrying on his work. Perhaps this young man became a teacher who helped growing personalities reach toward God and the Christian life. We commemorate all of those whose teaching influence has built more nobly the kingdom of God. At some time, in some way all of us are teachers—if not behind a desk, it may be at home, on the playground, in the city streets.

Oh, heavenly Father, enrich our imagination that we may be aware of such opportunities, not only to learn about Christian living, but to share what we know with others. We are guided by the spirit of Jesus, and rejoice in thy loving-kindness. Amen.

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

May 19

THEME: *The Doctor in the Service of Mankind*

AIM: To help the group become aware of the religious significance of the task of the physician, and of the way modern medicine, especially in missionary fields, carries on the work of Jesus.

The preferable way to build this program will be for an intermediate group to discover, through materials or other contacts, what medical work the missionary program of its own denomination projects, and to present the more graphic and pertinent items of information as a basis for worship. The following stories are given in lieu of such procedure and are taken from *How Far to the Nearest Doctor?* a publication of the Missionary Education Movement, 150 Fifth Avenue, New York City, and a cloth edition may be ordered from them for seventy-five cents.

"You dirty dog of an infidel! You scum under my foot! May Allah condemn your parents to Jehannum (hell) for bringing you into the world! I have a pain in my stomach. Give me some medicine!"

Sitting in his clinic Dr. Paul Harrison, of Bahrein on the east coast of Arabia, looked up at the tall Bedouin, a real son of the desert. From under the burnous of wool that protects the Arab's head from the extreme heat, black eyes glared down at him with hate as these guttural Arabic words were uttered with all the venom that a fanatical Moslem uses toward an infidel—a Christian or a Jew.

To us it sounds incredible. Here was a man suffering, yet he was asking for medicine in insulting language, and, what is more, expecting to get it! Our immediate comeback to any such peremptory and insulting demand would probably have been a sharp one.

Not so Mr. Harrison. He knew the proud, fanatical Mohammedan of the desert, and his hatred for the infidel. Lacking the polished ways of more civilized regions, where polite words just as often cloak hatred, this rude, rough son of the desert was unable to hide his disgust at having to admit that a Christian doctor was more effective than his own wise men. Unaccustomed in his desert life to ask or give favors, least of all with Christians, this Arab was furious at being forced to ask a favor of Dr. Harrison. In the desert he fought and killed for what he wanted, and he had been raised to loathe all infidels. The real Arab of the desert will not eat with any of us, because he considers us unclean.

But it didn't bother Dr. Harrison in the least. He knew that it was just as right and natural for the Arab to talk that way as for us to say "The Lord's Prayer" or salute our flag. This was just the sort of man a medical missionary goes out to win to friendship and Christian understanding.

This fanatical, scornful Bedoin stayed in the hospital for a couple of weeks and got well. Besides, he learned that the foreign doctor from Johns Hopkins who took such skillful care of him was no ogre or infidel or contaminated substance, but a real man like himself, with the heart of a friend. Little by little the desert prejudice thawed and melted. Before he came to leave he was a real friend. . . . Hundreds and thousands of more or less similar experiences are taking place in mission hospitals in Arabia —to say nothing of other countries—which means that people are really being changed. The Christlike spirit is being felt.

The next story gives a picture of the everyday, unexciting experiences of the missionary doctor. It is a page from the diary of Dr. John D. Bigger, of Korea:

There goes the community telephone. It is after six and nearly time to get up, so I jump into my clothes and hasten down to answer. It is only R. wanting me to stop in on my way to the hospital to see his cow which has the colic. She is an American animal and very precious, as she supplies all the missionary children with good, rich milk. The early call gives time before breakfast to audit some accounts for the missionaries, a part of the doctor's station work.

After breakfast and prayers, the dormitory of the school for foreign children must be visited to see if Johnnie Y. is able to be up after a siege of bronchitis. Two of the other children must be inoculated with typhoid vaccine as there are many cases of the disease in the town. There are no other sick missionaries to visit, so I go over and see how bossie is getting along. (It is the doctor's job to look after all the pets and other animals of the missionary, as well as the missionary himself.)

It is nearly nine when the hospital is reached. Dr. Anderson has already held the hospital prayers, so while the operating room is being made ready for the first case, the wards are visited and directions left for the nurses.

The first case in the operating room is a farmer who has a needle in his abdomen. The native doctor in poking around in the old fellow's stomach to make an exit for the spirit that causes pain, lost his needle, and the farmer wants it removed. The needle is found in the deep muscles, the abdomen is opened, and an ulcer of the stomach excised.

The second case is an old lung abscess that has been draining a long time, and the patient's body and clothes are in an awful state. The natives do not know modern surgical methods, so we get many cases of this sort. Next is a little boy with tuberculosis of the spine. The parents claim that an evil spirit in revenge blew his breath on the little boy's back when he was asleep, because his father, while drunk, offended the spirit in his sacrifice.

It is eleven and the operating room is turned over to Dr. Anderson. . . . A case of incipient smallpox is sent in a hurry to the Government Isolation Hospital as we have no room for one. How we protest against going! There are a number of abscesses, cuts, sore eyes, and coughs to be treated; a mastoid and several middle-ear infections are referred to the afternoon clinic; and it is time to go home for lunch.

On reaching home, a walk of nearly a mile, my wife says that Dr. S. called up and said that he couldn't run his Ford, which his home church has just sent out, and wants me to come over and see if I can find the trouble. (The doctor is community chauffeur. He has a license but no car!)

At the afternoon clinic we fixed up the ear, removed a tonsil, and cleaned out the mastoid. Then home again. . . . After supper we have a good romp with the children, and then see what is new in the medical journal.

In Siam, lepers were once neglected. They used to be outcasts until Christian doctors came. Nobody wanted them around. If they came near other people, they would be asked in no mistakable fashion to move on. Their own people would not lift a finger for them. This was not because the Siamese people are hardhearted. Quite the contrary. They are naturally kind—as kind as any people in the world. But their religion, Buddhism, teaches them that suffering is a sort of paying up for evil done in some previous existence. . . .

Dr. McKean, like many another medical missionary, was deeply stirred by the suffering and hopelessness of the lepers. He asked the government for some land on which to build a place of refuge for them. He was granted a large island in the river at Chiengmai. The island had been the domicile of a crabbed, old, royal elephant. When the elephant died, the island was turned over to Dr. McKean without anybody's thinking very much about it. Nobody wanted the island particularly, and certainly no one wanted lepers near by. And if Dr. McKean wanted to put some lepers out there and care for them, all right. But nobody imagined what was going to be created on that beautiful jungle island .

Those were the days before medical science had discovered a real treatment for leprosy. Leper asylums were just places of refuge—human scrap heaps—where human wrecks could be kindly taken care of until they died. It was a work of love, but it was a work without hope of cure. Nowadays the doctors know how to deal with leprosy in its early stages, and patients can be virtually cured and sent back to their homes and friends to live normal, useful lives. Even cases in later stages can be helped more or less. The treatment consists of injections of chaulmoogra oil, which is obtained from the fruit of a tree found in parts of India, Burma, and Siam, and which has now been introduced into Hawaii and South America. It takes many months, or even years, of steady treatment to effect a cure. But it is worth it.

So Dr. McKean's asylum was started as just a place where these wretched people could go and live in peace and have food and shelter. Two or three tiny huts were built—just large enough for a person to crawl into and secure shelter from the rain and cold. . . .

From these first crude little huts there has grown year by year, a beautiful, well-planned village. . . . Instead of two or three cramped huts, there are rows of neat little cottages, a beautiful chapel building, a clinic, a hospital, an office building, and a handsome, though simple, recreation building. . . . This village for leper people now has four hundred inhabitants. They have their own organization—a mayor, village elders forming a sort of town council, a school, a police force, and a sanitary squad. They have a carpenter, a blacksmith, a tailor, a painter, and other artisans. The boys have a lively band, which played at the dedication exercises of the recreation building.

There are probably as many as twenty thousand lepers in Siam, which has a population of about thirteen millions. About fourteen hundred of these twenty thousand have passed through the leper village at Chiengmai. In many parts of the world there are leper hospitals carrying on similar work. The agency through which much of this great service of mercy is directed is the Mission to Lepers to which thousands of Christian people of all churches in the United States and the British Empire contribute.

The spirit in that Chiengmai village is remarkable. These lepers have caught the ideal of Christian brotherhood, and, out of their small allowance of goods and money, are constantly praying for and making gifts to others who are worse off than they are, not only in Siam, but also in distant parts of the world.

The key to Dr. McKean's inspiration lies in something he is fond of quoting: "God had one Son. And this Son was a physician."

TO THE LEADER:

The stories should be told by different spokesmen, and other features of the program built around them. If a copy of "Christ Heals Everyone," a painting by Martin Feuerstein which shows one artist's vivid conception of Jesus, the healer, can be obtained, it will add to the occasion. In addition, the boys and girls might make a poster of appropriate pictures from the missionary publications of their denominations, or of the interesting pictures of doctors and scientists which have formed advertisements for certain drug manufacturers lately. Also, they might display a shelf of such books as: *Jungles Preferred* by Janet Miller, *Microbe Hunters* by Paul deKruif, *Livingstone, the Pathfinder* by Basil Matthews, *Men and Women of Far Horizons* by Jesse R. Wilson, *Hideyo Noguchi* by G. Eckstein, *Hospital at Lambarene* by Albert Schweitzer, or others which pursue an enlarged interest in the contribution of medicine to civilization and the Christian religion. Such accessories to a worship experience deepen its cultural significance and extend the personalities of the participants.

Appropriate Scripture passages, portraying Jesus' interest in the physical well-being of man as a foundation for his spiritual welfare, are: Luke 4:38-44; 17:11-19; 18:35-43. The pupils might be reminded that Luke, a biographer of Jesus as well as a close friend of Paul and author of the Book of Acts, was a physician.

May 26

THEME: *One Life for Many*

AIM: To reveal, through the story of Muriel Lester, how workers for social reconstruction are carrying on the work of Jesus.

STORY: "A Representative of the People of the World to One Another"

Last fall, when Muriel Lester was traveling across this country on her way to the Orient from England, the newspapers in the cities where she stopped sent reporters to interview her because they felt that such an extraordinary person must have an interesting story to tell. They found her a middle-aged, slender woman with graying hair, but whose face, in spite of its careworn lines, seemed ageless because of the light which illumined her eyes and other features as she talked. Even the reporters, who are hardened to the task of interviewing celebrities, spoke of the radiance and power of her personality. There was animation in her gestures, yet she showed a composure of spirit which told of triumph over many struggles. Her earnestness and her quiet strength made everyone forget the nondescript clothes she wore and even her surroundings. What is it that has made Muriel Lester such a strong and appealing personality?

People at large didn't know much about Miss Lester until some years ago when Gandhi was in England. To the amazement of most people who hadn't heard of the place, he chose to stay at Kingsley Hall, a community house in a poor section of London known as East End. The story of Kingsley Hall is the first part of the story of Muriel Lester. This is the way she herself tells it.

"When I was a girl interested in sports and dancing and the theater, like all gay young people, my family lived in the country, and every time we wanted to get to the jolly part of London we had to go through the East End. There we could see right into the back yards of people's lives. It was a trip around the East End just for fun which started the idea of Kingsley Hall in my mind. There it grew until it became the thing which dominated and changed the course of my life.

"To my amazement I found these people more realistic, more vigorous, and more interesting than those of the privileged classes who were leading conventional lives. I took a room there and became acquainted with the factory girls. Then it was two rooms, then three, then half a house. When my brother died, my father said that he would give me what I wanted. The people of the East End wanted a house of their own where they might come to read or play or study. When they had selected such a house, it was provided, and called Kingsley Hall after my brother."

All of Miss Lester's personal resources have been used to finance this project. Her income, as that of others working at Kingsley Hall, was two shillings a day. To live as the people live, becoming one of them, she thinks, is the only way to lift them to higher levels. "Before I went to the East End I took for granted that privileges and property should belong to certain classes. But I came to see that for any man to have many possessions, while others have hardly anything, is wrong. So I could not be a person of property."

Quietly, unobtrusively Miss Lester worked, played, studied, prayed with the underprivileged people of the East End. She became one of them, taking upon herself their cares and their suffering. All her possessions and all her energy were spent in their behalf. As the influence of Kingsley Hall grew in the lives of the people, its reputation grew until today, with Jane Addams' Hull House in Chicago,

it is known to all people interested in making the world a better place for all the children of God.

For some months during last year and this, Miss Lester has been traveling in the Far East "to bring the peoples of the world closer together," she said. "It does not matter about kings and rulers. Let them kill each other off. To work for a better world, we must begin at the bottom with the people. They are the ones who are not vocal. Their opinions are not heard around the world. That's what I told the Prime Minister of Japan. I told it to the people of India. The ordinary English people, who humbly go about their daily business, are not interested in withholding independence from India. Let the people speak to one another. So, you see, I want to be their spokesman."

While in India Miss Lester was identified with Gandhi and his followers, and traveled with him through the villages on a campaign against the principle of untouchability. "The humble peoples of the world are the same everywhere. Last summer I watched from my window 120,000 young Russians assemble for a celebration in the square next the Red Square in Moscow. It was like watching a moving garden of brilliant flowers. They looked healthy and cared for. In their faces was confidence in life and in each other. They have a job and they feel wanted in the world.

"When we look creatively at every person, we may believe that it is the truth in human nature on which we must build a better world. I would say that to the disillusioned and discouraged young people of America."

This program should be arranged as the high point of the month, with special emphasis upon the idea that all those who minister to the needs of the people, and work for social justice, are executing God's plan and carrying on the work of Jesus. The following supplementary materials should be used to give an emotional lift and to catch the imagination of the group. Care should be taken that they are understood by the boys and girls. Often a brief explanatory comment will serve to clear up some obscure point. It would be well if this worship experience were amplified by other experiences in which definite problems of social justice would be considered.

HYMNS: "Where Cross the Crowded Ways of Life," "These Things Shall Be—a Loftier Race"

READINGS *(either unison or responsive)*: "The Voice of God Is Calling" (see program for November 25 in the October 1934 *Journal)*, "When Wilt Thou Save the People?" "Send Down Thy Truth"

MAY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

THEME FOR THE MONTH: *Building the Kingdom through Carrying on the Work of Jesus*

Since the entire month of May has an emphasis upon missions, it would be well to read *Re-Thinking Missions*, a much discussed report made by a committee which spent two years investigating conditions of missions in foreign countries. Write to your denominational publishers for a copy of this book which may be secured for thirty cents. Also read from the publication, *Missionary Review of the World*, 156 Fifth Avenue, New York.

The objective for this month should be twofold: to see the needs, and to be filled with the desire to meet the needs. Help the students to understand that a missionary desire is genuine when they feel it in everyday life. That they do not or cannot always go abroad, yet if they have something good to tell, they can be a bearer of "Good News" every day. If we could make the Christian way a real experience, and Christ a living dynamic personality to young people, there would be no trouble in discovering missionaries and no struggle to keep up interest. The urge would come as naturally as expressed by Edward Everett Hale in the following lines:

And I?
Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak too, for me to rend; some sod,
Some rock for me to break;
Some handful of his corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.

Let us pray earnestly that definite life purposes be crystallized this month.

These services may be enlarged and enriched by contributions from students of the group, or by the inspiring messages of missionaries who may be secured for talks during the month.

May 5

THEME: *The Widening Kingdom*

PRELUDE: "Consolation," from "Songs without Words" by Mendelssohn

CALL TO WORSHIP *(solo)*: "Prayer Perfect" by Stensson

LEADER: Blessed be the Lord God for his tender mercy whereby the dayspring from on high hath visited us.

GROUP: To give light to them who sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

ALL: Jesus said, "They shall come from the East and West and from the North and South and sit down in the Kingdom of God."

HYMNS: "Fling Out the Banner, Let It Float"
"Christ for the World We Sing"
"We've a Story to Tell to the Nations"

SCRIPTURE: The Beatitudes—Matthew 5:1-12

TALKS: The leader and students give two-minute talks, as follows.

LEADER: The widening of the kingdom means both extensive and intensive building. The world today has become a great neighborhood so that we live not unto ourselves but unto all nations. We cannot live aloof when we have contacts with a whole world by airplane, telephone, telegraph, and radio, which put us so immediately in touch with the entire globe. Do we feel any added responsibilities because of this? Will these agencies help us to build more assuredly and swiftly the kingdom of God? There are five questions which will be brought to you by the students concerning the intensive building of the kingdom.

FIRST STUDENT: To widen the kingdom, we believe that God is the Father of us all, and that all nations are one great family.

SECOND STUDENT: To widen the kingdom, we would have different attitudes toward other races if we made an effort to know and to understand them.

THIRD STUDENT: To widen the kingdom, we must cultivate kind and loving attitudes instead of exaggerating their peculiar and different characteristics. Tolerance is not enough.

FOURTH STUDENT: To widen the kingdom, we must do unto others as we would have them to do unto us.

FIFTH STUDENT: To widen the kingdom, we should live consistently these principles of Christ in our home and in our school and in our social life.

MEDITATION: (During this time, music of the hymn, "Where Cross the Crowded Ways of Life," is played softly.)

Do I have any reason for feeling prejudice toward people of other races? Do I think of the fine things of other races as much as their distasteful ones to me? Do I give anyone reason for disliking me? Do I ever think of Christ and the way he would act under similar circumstances? Are there castes in my social life? Am I a snob? By my answers am I widening or narrowing the kingdom of God?

CLOSING PRAYER *(by student)*:

Dear Father God, Creator of all humanity, lover of all mankind, we come today in sincerity, giving thee our love and adoration. We ask that, as we call thee Father, we shall keep in our minds the fact that all of mankind are our brothers. We ask for more than tolerance toward all races and creeds; we ask for love in our hearts. May all arrogance and selfishness and unkindness be taken from us, so that our horizons of thinking and feeling may be widened and the kingdom of love will be here in reality wherever we are. This we ask in the name of Christ, the divine pattern for us all. Amen.

HYMN *(read by group)*: "O Brother Man, Fold to Thy Heart"

May 12

THEME: *One Great Fellowship*

PRELUDE: "On Wings of Songs," by Mendelssohn

CALL TO WORSHIP: "God's Dreams"

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!
—THOMAS CURTIS CLARK. Used by permission of the author.

HYMNS: "Fling Out the Banner, Let It Float"
"Jesus Shall Reign Where'er the Sun"

RESPONSIVE READING: "Where Is My Country?"

Questioner: Where is "my country"? Who has decreed that "my country" shall include only a geographical area bounded by the Atlantic and the Pacific oceans, Canada and Mexico? Who has decreed that "my country" shall embrace only those men, institutions, and events which lie between the year 1492 and the present?

Reply: Where Isaiah lifted up his voice for human justice, there is my country.

Where Plato announced the reality of the spiritual, there is my country.

Where Jesus offered his life for men, there is my country.

Where St. Francis lived the compassionate life, there is my country.

Where Shakespeare swept the human scene into his dramas, there is my country.

Where Luther struck for the liberty of the soul, there is my country.

Questioner: Who draws these little lines, limiting my allegiance by accidents of time and space?

Reply: Where Gandhi fights a swordless fight for freedom, there is my country.

Where Schweitzer heals the bodies of black men, there is my country.

Where Kagawa champions the underprivileged, there is my country.

Where brave men stand firm against Hitler's barbarism, there is my country.

Questioner: Where is my country and who are its enemies?

Reply: Wherever men and women lift the flag of justice, or of beauty, or of freedom, or of truth, or of peace, or of fellowship, there is my country. Who enslaves men in body for the sake of gain, or in mind for the sake of power, who tramples on other's rights, who closes the doors of opportunity, who serves the dark gods of superstition and prejudice, who turns his eyes toward the past, who denies to others the privileges he desires for himself—he is my enemy.

God help me to protect my country against all enemies.

—Adapted from "My Country" by Herman F. Reissig. Published in *The World Tomorrow*, April 26, 1934.

PRAYER:

Master and Lord, teach us to love our fellowmen
With the love that shall be thy love breaking into the world through us.

*New York City.

lumine our souls with a knowledge of thy divine beauty and truth
hat shall fill us with joy and peace.
lake us messengers of thy grace, ambassadors of God among men.
lake us doorways through which thou thyself mayest enter freely into thy world. Amen.
—From *The New Hymnal for American Youth*, published by D. Appleton-Century Co.

QUIET MUSIC: Tune, "Materna"

STORY: "The Palace Made by Music," from *Why the Chimes Rang and Other Stories* by Raymond Alden (The Bobbs-Merrill Co.); or the life of a missionary, such as "Mary Reed," "Mary Moffatt," "Mary Slessor," "William Carey," "David Livingstone."

HYMN: "Jesus Shall Reign"

BENEDICTION: The Lord's Prayer

May 19

THEME: *The World's Great Need*

QUIET MUSIC: "Berceuse," by Godard

HYMN: "O Master Workman of the Race" *(first and second stanzas)*

CALL TO WORSHIP:

I am only one
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do the something
I can do.

LEADER:

Today the call for missionaries is as great as ever. We have only to be willing to let Christ define our purpose in life. All young people are faced with the long, long thoughts of what to make of the future. We all want an abundant life, and nothing outside a personal, vital relationship with Christ will give us that satisfaction. The power of a devoted Christian is unlimited and his life is always full of color and adventure. Let us learn to love God naturally and expectantly and be watchful for his guidance in everyday affairs. The present needs are always missionary appeals.

"True worth is in being, not seeming,
And doing each day that goes by,
Some little good, not in dreaming
Of the great things to do by and by."

HYMN: "O Master Workman of the Race" *(third stanza)*

TALKS *(by students)*: Some of the present needs of the community or nation, with suggestions as to how these needs might be met by the present group. Such problems as "Racial Relationships in our School or Community," "Poverty, the Result of Our Industrial and Economical Life," "The Evils of Unemployment," "The Results of Repeal of the Eighteenth Amendment," and "World Peace." These speeches should be limited to two minutes.

PRAYERS: Voluntary sentence prayers.

PRAYER RESPONSE: The following poem, with music of the tune "Canonbury" used as a background:

Stir me, oh! stir me, Lord, I care not how;
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie
O'er deserts where no cross is lifted high.

READING: From *A Philosophy of Life That Works* by Dr. Walter Judd (Student Volunteer Movement, 254 Fourth Avenue, New York City. Price 10 cents.)

Dr. Walter Judd is a young medical missionary to West China, where he has become a flaming evangel of love, which was Christ's philosophy of life that always works.

HYMN: "O Jesus, I Have Promised" or "Faith of Our Fathers"

SCRIPTURE: Matthew 11:1-6; John 15:8-17

MEDITATION:

It is love like unto the love of the Father that helps one to see in every other person a child of His, and a brother or sister to himself. There is a picture of the little Christ-Child stretching his arms to the limit so that his shadow is a cross. It is called "So Wide Is My Love." May we bow our heads in meditation on the question, "How Wide Is My Love?" is it wide enough to include all who need my help? Is it wide enough to allow me to value the individual and to accord the same courtesy to all, regardless of color and creed? Is it wide enough to make me willing to learn from those of other races? Is it wide enough to cross the ocean? Let us think of the boundlessness of Christ's love as we sing softly the hymn, "O Love, That Wilt Not Let Me Go." (This meditation is suggested by Janet Gilbert's worship services, "The Light of the World," published by United Brethren in Christ, 1412 U.B. Building, Dayton, Ohio.)

May 26

THEME: *Quicken Our Hearts*

PRELUDE: "Largo" by Handel

CALL TO WORSHIP: "I am come that ye might have life and have it more abundantly."

HYMN: "Be Strong, We Are Not Here to Play"

SILENT PRAYERS:

For a Spirit of Prayer: That we may learn to pray as Christ prayed and taught his disciples to pray, and that an ever-increasing number of intercederes may be raised up until the whole church is awakened to prayer.
Meditation

For a Spirit of Sacrifice: That we may be willing, at whatever cost, to follow and to bear witness to the way of Christ as we learn it.
Meditation

For the Gift of Interpretation: That we may learn to preach the eternal Gospel by word and life and in terms that the men and women of this age will understand.
Meditation

For a Spirit of Service: That a great number of us may offer ourselves unreservedly to do Christ's work in our generation and at home and abroad.
Meditation

For the Completion of Our Own Conversion: For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.
Meditation

Prayer Response: Hymn solo, "Spirit of God, Descend upon My Heart."

CANDLE-LIGHTING RITUAL: For people of all continents—Asia, Africa, Europe, South America, and North America.

(Five candles are placed at equal distance apart on a table at center front of room. Five STUDENTS *stand behind the candles, and two* READERS *stand at left and right of group. As the music of "In Christ There Is No East or West" is played, all take their places.* FIRST STUDENT *carries a lighted candle.)*

UNISON SINGING: First stanza of hymn, "In Christ There Is No East or West."

FIRST READER: "This is my commandment that ye love one another as I have loved you. By this shall all men know that ye are my disciples if ye have love one for another."

SECOND READER: For Asia.*
He walks no more along the Syrian road;
Yet where a dim pagoda's haunting spire
Hides crumbling gods and dying altar fire,
A people old in burdens, race, and pride
Have found a Brother walking by their side.

FIRST STUDENT *(lighting a candle for Asia)*: Behold, I light the candle of Love for Asia. May we keep this flame brightly shining within our hearts.
A moment of meditation with choral "Amen"

SECOND READER: For Africa.*
He sits no more beside Samaria's well;
Yet where a thousand far-off fountains spring
From jungle silence, wondering mothers bring
The children of a dark, bewildered race
Unto a Friend with kindly, dusky face.

SECOND STUDENT *(lighting a candle for Africa)*: Behold I light a candle of Love for Africa. May we keep this flame brightly shining within our hearts.
A moment of meditation with choral "Amen"

SECOND READER: For Europe.†
He guardeth not Jerusalem against the foe;
But oh, the wings of tenderness he folds
About war-torn, bloody Europe. He holds
Aloft a banner marked for love and peace
And speaks as one who comforts, to bid their struggles cease.

THIRD STUDENT *(lighting a candle for Europe)*: Behold, I light the candle of Love for Europe. May we keep this flame brightly shining within our hearts.
A moment of meditation with choral "Amen"

SECOND READER: For North America.†
He goes not evermore into dark Gethsemane;
But, still, today climbs mountain tops to pray
Bearing his cross upon an Andes way;
He points through darkness and through night
By his living Presence—to a higher light.

FOURTH STUDENT *(lighting a candle for South America)*: Behold, I light the candle of Love for South America. May we keep this flame brightly shining within our hearts.
A moment of meditation with choral "Amen"

SECOND READER: For North America.†
He hears no more Judean children crying as he goes;
Yet midst the millions in skyscraper cities
He walks, and seeing hungry children pities
Them. He hears the cries of hunger, cold, and fear
As he companions those who dry their tears.

FIFTH STUDENT *(lighting a candle for North America)*: Behold, I light the candle of Love for North America. May we keep this flame brightly shining within our hearts.

*By Dorothy Clarke Wilson.
†By Helen Florence Schraeder.

A moment of meditation with choral "Amen"

FIRST READER: "Behold, I set before thee an open door and no man can shut it. The tabernacle of God is with men and he will dwell with them and they shall be his people and God, himself, shall dwell with them and be their God."

UNISON SINGING *(group rises)*: Last stanza of hymn, "In Christ There Is No East or West."
*(*READERS *and* STUDENTS *return to their places.)*

UNISON PRAYER: For Racial Reconciliation

God of all nations,
We pray thee for all the peoples of thy earth:
For those who are consumed in mutual hatred and bitterness:
For those who make bloody war upon their neighbors:
For those who tyrannously oppress:
For those who groan under cruelty and subjection.

We pray for all those who bear rule and responsibility:
For child-races and dying races:
For outcaste tribes, the backward and the downtrodden:
For the ignorant, the wretched, the enslaved.

We beseech thee to teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste. Amen.
—J. S. Hoyland, from *A Book of Prayers Written for Use in an Indian College.*

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A Children's Easter Service

(Continued from page 14)

Moment of Meditation

Let us remember Jesus: Who taught his disciples and his followers wonderful truths. Whose teachings are of the greatest value to us today, showing us the way to live more fully.

Moment of Meditation

Let us pray.

Leader: For the gift of thy Son and his matchless life on earth,

Response: We thank thee, O God.

Leader: For his courage and unselfishness, for his great love and kindness to men, women, and little children;

Response: We give thee thanks, Our Father.

Leader: For his great sacrifice and glorious resurrection;

Response: We give thee thanks, Our Father.

Leader: Help us to be like Jesus at all times, brave, true, kind, and loyal at school, at home, in work, and at play.

PRAYER RESPONSE: "O Master of the Loving Heart"—*Junior Choir*

ANTHEM: "Hark, the Bells"———— *Junior Choir*

HYMN *(sung responsively with the Bible reading):* "Christ, the Lord, Is Risen Today"

"Now in the place where Jesus was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid. There they laid Jesus. So they made the sepulchre sure, sealing the stone, the guard being with them. And the women also, which came with Jesus from Galilee, followed after, and beheld the sepulchre. And upon the first day of the week, very early in the morning, they came bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre.

First stanza of hymn

And Mary seeth two angels in white, sitting the one at the head, and the other at the foot, where the body of Jesus had lain; and they said, Why seek ye the living among the dead? He is not here, but is risen.

Second stanza of hymn

And they told these things unto the eleven, and Jesus himself stood in their midst and said unto them, Peace be unto you.

Third stanza of hymn

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the earth.

Fourth stanza of hymn

BAPTISMS

POEM WITH ORGAN ACCOMPANIMENT: "'Tis Midnight; and on Olive's Brow"

STORIES: "Jesus at Gethsemane" and "The Easter Story"

HYMN: "Fairest Lord Jesus"

BENEDICTION:

May the glad dawn of Easter morn
Bring joy to thee.
May the calm eve of Easter leave
A peace divine with thee.
May Easter night in thine heart write
O Christ, I live for thee. Amen.

The large group of adults who attended this service made comments with tears in their eyes; the tears that come when children have opened up great truths to us.

Hawaii's Easter Cross

(Continued from page 11)

found there. They had to be carried to it. For several days the boys and girls searched after school for pebbles, stones, rocks. Alone and in parties, the search went on.

By ten o'clock Saturday morning there was an immense rock pile in McKinley school yard. It had grown steadily since daybreak. Then, in true Hawaiian fashion, these boys and girls formed a chain from the rock pile to the top of Punchbowl—a happy, laughing line one mile and a half long! From hand to hand the stones fairly flew. Down one street, up another, across a park, the children passed the rocks to the very top of Punchbowl in an incredibly short time. When the huge pile had been transferred from the school yard to the mountain top, each child gave his dime and signed a long scroll which was placed in a bronze chest. Soon workmen had completed a sturdy dais on which the Easter Cross could now be held steady and secure against the strong trade winds. The bronze chest, containing the scroll of children's signatures, was sunk in cement beside the monument—a monument to childhood's ready response to a fine undertaking.

A great bronze arrow runs through the center of this compass-like structure. It points directly north. A smaller arrow tells me that Wellington, New Zealand, lies along the line it indicates. Clockwise, then, I face Sydney, Australia, and farther around to the right I stand on Manila's arrow. Manila and the Philippines are four thousand, seven hundred and sixty-seven miles from me. Hongkong, four thousand, eight hundred and fifty-seven miles, while Shanghai is closer by about five hundred miles. Yokohama's arrow bids me close my eyes and imagine myself in the land of cherry blossoms, even though it lies some three thousand, three hundred and ninety-four miles beyond the breakers I see rolling in at Waikiki. A northeastern arrow marks Seattle. An indicator tells me that, along the Pacific's busiest steamship lane, San Francisco lies two thousand and ninety-one miles away.

There are no barriers; only the wide expanse of sea lies between the cross's foundation and these far-flung lands. Nor were there any barriers of race or nationality when the hands of five thousand children from the countries of the Pacific united in this worth-while cause!

YOU

As a Teacher

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Current Film Estimates

The National Film Estimate Service

After Office Hours (Clark Gable, Constance Bennett) (MGM) Lively, sophisticated, social crime-comedy, more breezy than realistic, with young, bumptious "managing editor" as hero, and snobbish, society-belle heroine as his dilettante reporter. He solves aristocratic wife-murder and wins heroine. Amusing improbability.

For A: Good of kind For Y: *Amusing*
For C: Not good

Baboona (The Martin Johnsons) (Fox) Africa strikingly pictured from airplane and ground, with really unique shots of animal life, landscape, and natives. Faking done sparingly. Fortunately shows more Africa and less Johnson than usual. Narrator's diction well-meant but rather crude.

For A: *Interesting* For Y: *Very Good*
For C: *Very Good*

Band Plays On, The (Robert Young, Stuart Erwin) (MGM) Sound, wholesome theme of fine-spirited coach who raises four slum boys from potential criminals to football stars in college. Unfortunately weakened by confused motivation, misdirected sympathy, excess sentiment—and the boys are hardly convincing as players.

For A: Hardly For Y: Fairly good
For C: Fair

Charlie Chan in Paris (Warner Oland, Mary Brian) (Fox) Another delight for lovers of the shrewd, genial, sententious Oriental detective, his son helping him this time, as Chan tracks a dual-murder through Paris cabarets and the famous sewers. Some novel elements over previous films in series.

For A: Good of kind For Y: *Good*
For C: Doubtful

Cheating Cheaters (Fay Wray, Cesar Romero) (Universal) Very ordinary crook story of two gangs trying to bluff and rob each other, with detective-heroine disguised as member of one, and hero a tool of the other. Confused and obvious, dialog banal, comedy elementary.

For A: Poor For Y: Better not For C: No

David Copperfield (Practically perfect cast) (MGM) One of finest films ever made. A classic, superbly screened. Outstanding for backgrounds, costumes, and character portrayal faithful to spirit and manner of original. Deserves universal attendance by young and old. A joy to those who know their Dickens best.

For A: *Excellent* For Y: *Excellent*
For C: *Strong but good*

Devil Dogs of the Air (James Cagney, Pat O'Brien) (Warner) Engrossing film, less fiction than genuine document, on training activities at Naval air base. Impressive, thrilling scenes of air maneuvers in realistic practice battle, from which cocky but chastened hero emerges with flying colors.

For A: *Very good* For Y: *Mostly good*
For C: *Good but thrilling*

Good Fairy, The (Margaret Sullavan, Frank Morgan) (Universal) Molnar's whimsical character-comedy finely screened with choice cast, and dialog and comedy that sparkle. Charming heroine unintentionally turns heads of three men and right one finally wins. Thoroughly wholesome amusement on the whole.

For A: *Excellent* For Y: *Excellent*
For C: Mature

Helldorado (Richard Arlen, Madge Evans) (Fox) Crude young hero dominates tourist group caught in terrific rainstorm in wild mining country. They stumble upon ghost town with one mad inhabitant. False gold rush yields thrilling climax. Eerie atmosphere and suspense make rather good adventure stuff.

For A: Perhaps For Y: *Amusing*
For C: Fair

Hell in the Heavens (Warner Baxter) (Fox) Vivid picture of tense life of air-fighters in French aviation center during Great War, with grueling fear torturing all alike. Mostly grim, convincing realism, slightly eased by bits of comedy, leaving little glamour about war.

For A: Good of kind For Y: *Good thriller*
For C: Too strong

I've Been Around (Chester Morris, Rochelle Hudson) (Universal) Unreal, domestic melodrama of society girl who marries to spite worthless other man. Disillusioned husband tries to forget in mad whirl abroad, but returns to penitent, loving wife. Inferior dialog, acting, and direction.

For A: Poor For Y: No For C: No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Iron Duke, The (George Arliss) (Gaumont-British) Lavish historical spectacle masterfully played and set. High moments from Congress of Vienna to grave changes after Waterloo. Striking portrayal of Iron Duke by Arliss, rather more duke than iron. Dignified, slow-moving, but interesting and impressive.

For A: *Very good* For Y: *Very good*
For C: Mature

Lightning Strikes Twice (Ben Lyon, Thelma Todd) (RKO) Melodramatic mystery-farce of mistaken identities embarrassing to gay society hero and his fiancee, with three supposed murders. Tries anything for a laugh—slapstick antics, fake fan dancing, policemen in underground sewers, etc. Lively but crude.

For A: Crude For Y: not good
For C: no

Little Colonel, The (Shirley Temple, Lionel Barrymore) (Fox) Highly sentimental but charming post-Civil War story of North-and-South antagonisms. Appealing little heroine finally breaks down old Colonel's resentment of daughter's marriage to Northerner. Lovely Southern settings. Splendid roles of veteran and child.

For A: *Charming* For Y: *Excellent*
For C: *Excellent*

Murder on a Honeymoon (Edna May Oliver, James Gleason) (RKO) Lively, hilarious murder-mystery-farce, with school teacher detective heroine who scents, tracks, and solves series of non-gruesome murders. Fun and excitement over false trails, the blunderings of a blustery detective, and Edna May's rare character work.

For A: Good of kind For Y: Good of kind
For C: Too exciting

Mystery of Edwin Drood, The (Claude Rains) (Universal) Third recent Dickens picture, his unfinished murder mystery romance splendidly screened, characters and situations retaining all their strength and grim atmosphere, finely acted against authentic backgrounds. Different in mood and tone, but unmistakably Dickens.

For A: *Very good* For Y: *Very good*
For C: Beyond them

One Hour Late (H. Twelvetrees, J. Morrison, C. Nagel) (Paramount) Office romance of clerk and dumb stenographer provides human and pleasant little comedy drama. Stalled elevator furnishes tense climax which influences the lives of four people, the hero finally winning the girl and realizing his radio ambitions

For A: Fair For Y: Probably amusing
For C: No interest

One More Spring (Warner Baxter, Janet Gaynor) (Fox) Whimsical, human depression-story of three divergent characters, reacting differently to failure and privation, fighting poverty together with Central Park stable as refuge, winning through to spring. Suffering deftly made wistfully amusing and stimulating.

For A: *Pleasing* For Y: *Very Good*
For C: Beyond them

Our Daily Bread (Tom Keene, Karen Morley) (U. A.) Young couple, beaten by depression, go back to the land, enlist workers, and form mutual service community. Success threatened by drought till ex-criminal sacrifices himself to make irrigation possible. Earnest propaganda more telling if better acted.

For A: Only fair For Y: Fair
For C: Little Interest

Red Morning (Steffi Duna, Regis Toomey) (RKO) Melodramatic story about exciting adventures of Portuguese sea captain's daughter among native tribes on South Sea Island after shipwreck and desertion by crooked crew. Some naive hokum and mediocre acting, but lovely, authentic tropical scenery.

For A: Hardly For Y: Perhaps
For C: Too exciting

Ruggles of Red Gap (Laughton, Boland, Ruggles, Young) (Paramount) Masterpiece of comedy, contrasting crude western America of the '90's with European tradition, splendidly played by outstanding cast with exact degree of burlesque to bring out maximum comedy values in character and situation. Intelligent and utterly amusing

For A: *Excellent* For Y: *Excellent*
For C: Mostly amusing

Rumba (George Raft, Carol Lombard) (Paramount) Expert-dancer hero, crude but "irresistible," and "socially elite" heroine, blasée and languishing, do Havana-New York love-chase, which is kept carefully risque but not offensive. Wild press-agent adds comedy and thrill. Glamorous dancing throughout, as in "Bolero."

For A: Hardly For Y: Unwholesome
For C: No

Silver Streak, The (Sally Blane, Charles Starrett) (RKO) Vivid exposé of modern aluminum train—its invention, development, construction, trial, and final record-breaking, life-saving run from Chicago to Boulder Dam. Human interest story and mild romance interwoven. Acting ordinary. Healthily thrilling film.

For A: *Interesting* For Y: *Excellent*
For C: Probably good

Strange Wives (Roger Pryor, June Clayworth) (Universal) Stupid title for uninspired screening of Wharton story of wealthy, easy-going, young bachelor who succumbs to marriage and imposition from parasitic relatives of his Russian wife. Turns tables cleverly. Story wavers artificially from farce to obvious comedy.

For A: Feeble For Y: No For C: No

Sweet Music (Rudy Vallee, Ann Dvorak) (Warner) Artificial concoction of much variety and little worth, showing supposed backstage life of radio, built wholly around Rudy who sings, dialogs, even tries clowning, and wrangles with heroine till she sees him as true benefactor at the end. Hash and hokum.

For A: Futile For Y: Probably good
For C: Hardly

Transient Lady (Gene Raymond, Henry Hull) (Universal) Barnstorming skating-trio, including the heroine, strike small town containing the lawyer-hero. Complications threaten tragedy till hero defeats all efforts of political boss at "big scene" trial. Falsity in motives and conduct, and some bad miscasting.

For A: Mediocre For Y: Harmless
For C: Little interest

White Cockatoo, The (Jean Muir, Ricardo Cortez) (Warner) Complicated murder-mystery melodrama, set in remote inn on French seacoast, with many involved in plot and counter-plot over heroine's American inheritance. Solved only by some original assistance from cockatoo. Heroine's role notably good.

For A: Good of kind For Y: Thrilling
For C: No

Wings in the Dark (Cary Grant, Myrna Loy) (Paramount) Airplane picture, with character interest, adequate thrills, much mechanics, and quite novel idea of blind flying developed by blind hero—blind until time to marry heroine at end. Quite ordinary in plot and acting appeal.

For A: Fair For Y: *Good* For C: Hardly

Woman in Red, The (Barbara Stanwyck) (Warner) Professional horse-woman heroine, wife of polo-playing son of proud family, gets involved in murder charges when cheap, drunken blonde on yachting party lurches overboard. Court trial clears heroine. Some doings of supposed "society" hardly wholesome.

For A: Only fair For Y: Better not
For C: No

What's Happening in Religious Education

THE Fellowship Dinner at the meetings of the International Council each February has become an annual event. This year the occasion was used to give farewell messages to three members of the Council staff.

Mr. Russell Colgate, President, presented to Dr. Magill a leather-bound set of two volumes containing the reports of Dr. Magill and those of his staff for the full period of his service. Professor Paul H. Vieth, Vice-Chairman of the Educational Commission, presented to Miss Rea a hand-lettered and leather-bound testimonial. Mr. Richard I. Hoiland, Chairman of the Young People's Work Professional Advisory Section, presented a similar testimonial to Mr. Burkhart. These were given by the International Council. Each presentation was accompanied by words of appreciation and good wishes, and was responded to in the same spirit. The friendship and goodwill of the Council members go with these friends as they enter other fields of work.

A CONCERTED ATTACK on prejudice and a plea for all faiths to work together for the promotion of common American ideals featured a series of nation-wide radio broadcasts made by noted clergymen and laymen of the three faiths in connection with Brotherhood Day, February 24. Among the speakers participating in the broadcasts were: Dorothy Canfield Fisher, honorary chairman of the Women's Advisory Council of the National Conference of Jews and Christians; Pearl S. Buck, chairman of the Woman's Advisory Council; Dean Lynn Harold Hough, of Drew University; Charles H. Tuttle, former U. S. attorney; Michael Williams, eminent Catholic editor; and Rabi David De Sola Pool.

MISS RUTH F. WOODSMALL, who has been a member of various commissions studying social conditions and problems of the Near East and Oriental countries and who for a number of years has been identified with the work of the Y.W.C.A. has recently been elected general secretary of the World's Council of the Y.W.C.A. She will assume her new duties on September 1, and will succeed Miss Charlotte T. Niven, an American, who has held this position since 1920. Miss Niven will join the staff of the National Board in New York as an interpreter of the religious purpose, as well as the world program, of the Y.W.C.A.

"Because the uncertain place of women and girls in economic and public life, sharpened by retrogressive movements especially in Germany and other European countries, is one of the most impelling questions in the minds of women in every country, the international work of the Y.W.C.A. for the next two years will stress explorative work and surveys on this problem," Miss Woodsmall said in commenting on her new post. "Another objective will be to urge fuller participation in international meetings on the part of women of the Orient. Eastern women because of their special background have much to contribute, and the size of their associations warrent wider activity in our world gatherings." She also said, "The major emphasis will be to point out the need for a more vital expression of religion, regardless of creed. Economic and social solutions are only partial solutions to basic problems."

THE 70th Anniversary State Convention of the Kansas Council of Christian Education will meet at Wichita, May 8-10. Four general mass sessions will be held in the Wichita Forum, and two forenoons and afternoons will be devoted to divisional conferences—for children's work, young people's work, adult work, and vacation and weekday church school work. The first forenoon will be given to a conference of county council officers. A special two-day conference for pastors and superintendents is also included in the program. On Saturday, May 11, the Christian Youth Council will meet in the same place.

A NATIONAL Younger Men's Missionary Congress, under the auspices of the Laymen's Missionary Movement, will be held at the Stevens Hotel in Chicago on May 2-5. The theme of the Congress will be "Jesus Christ and the World Today," and four major topics will be discussed: (1) the world's need and the forces bidding for world power; (2) our heritage as sons of great missionary forefathers; (3) our resources as Christian communions and agencies; and (4) the power of Christ. The program includes a number of speeches by outstanding leaders and a series of twenty simultaneous group meetings.

THE sixth annual institute for Education by Radio, combined with the fifth annual assembly of the National Advisory Council on Radio in Education, will be held at Ohio State University, Columbus, Ohio, May 6-8. The program will include an outline of possibilities for the development of educational broadcasting under the Federal Communications Act of 1934, a discussion of the educational problems of the college and university broadcasting stations, consideration of ways for organizing and supporting better and more popular programs for adults and children, as well as problems of finance. Professor W. W. Charters is serving as chairman of the program committee.

CHARACTER-BUILDING organizations are beginning in a new way to reap the results in large measure of their constructive programs established years ago. Young women who in their youth were active in club work, group recreation, study programs, and social good times under wholesome conditions in community social work organizations are increasingly the volunteer leaders of today in those same organizations. Miss Julia Capen, secretary with the national organization of the Y.W.C.A., who specializes in the training of volunteer leaders, is noting this trend in the training courses which she conducts in various parts of the country. "Many young women who are leaving high schools and colleges with excellent background but no business experience are using their leisure time in helping with community programs, due to great extent because of their early association with community organizations for betterment," Miss Capen reports.

MANY churches in the Chicago area have introduced into their Sunday morning sessions an unusual and effective feature through the use of a series of radio programs entitled "The Living Bible." These programs are being sponsored by the Chicago Bible Society and are broadcast each Sunday morning over station WAAF from 9:45 to 10:00 o'clock.

REV. E. W. HALPENNY has resigned as general secretary of the Michigan Council of Religious Education, his resignation taking effect March 1. He goes into the pastorate, taking up his duties on March 1 as pastor of the Community Church, with Methodist Episcopal affiliation, at Goodrich, Michigan.

Mr. Halpenny has given more than thirty years of continuous and effective service in the leadership of cooperative work. For some years preceding and following the "merger" in 1922, he was International Superintendent of Adult Work. He then served a period as general secretary of the West Virginia Council of Religious Education, and for the past nine years has held the same position in the Michigan work.

On March 1, the Board of Trustees and the Executive committee of the Michigan Council gave a memorial luncheon for Mr. Halpenny, at which about fifty leaders from various parts of Michigan were present. Resolutions were passed at that time expressing warm appreciation for Mr. Halpenny's nine years of service in the state.

Miss Ione Catton, Director of Children's Work, will be acting secretary until Mr. Halpenny's successor is chosen. The Michigan Council is contemplating a merger with the state council of churches.

DURING the month of March, the Kansas Council of Christian Education and the state denominational directors of religious education united in carrying on a series of one-day vacation church school institutes throughout the state. The leader was accompanied, in each case, by a children's worker of national reputation. In addition to the program, there was a display of books, materials, handwork, stories, courses of study, et cetera, for the benefit of the delegates.

THE thirty-fifth International Christian Endeavor Convention will be held in Philadelphia, July 2-7. The entire convention is to be centered about the united youth program "Christian Youth Building a New World," using the slogan theme "We Choose Christ." Many outstanding speakers will participate in the program and many attractive features are being planned. For further information concerning the convention, write to the International Society of Christian Endeavor, 41 Mount Vernon Street, Boston.

THE BUREAU of University Travel, of Newton, Massachusetts, has announced an enterprise which joins radio, art history, and travel. A series of popular talks on "Art through the Ages" is being broadcast by Dr. H. H. Powers, President of the Bureau and famous art lecturer and author, and copies of the actual pictures about which Dr. Powers speaks have been made available, so that listeners may have these in hand at the time of each lecture. It is thus possible for persons to take notes concerning each picture and retain them, with the pictures, in permanent form as a course in art history.

The lectures are being broadcast every Thursday evening, beginning February 7, from 8:15 to 8:30 (E.S.T.) over stations of the Yankee Network in New England and the short-wave station W1SAL in Boston.

There are twelve talks in the first series and there are ten pictures for each talk. The price is 15 cents for each set of ten pictures, or $1.50 for the whole series of twelve sets.

Dedicating Your Home

(Continued from page 20)

Unison reading: To the nurture of childhood, through which the Kingdom of God can come, we dedicate this house.

THE CHRISTENING OF THE BABY

HYMN: "O Thou Whose Gracious Presence Blest"

PRAYER: "Bless the Four Corners of this House"

BENEDICTION: "May Nothing Evil Cross This Door"

Naturally each family should plan its own service to fit its own desires and situation. With this in mind, a few materials are included in this article. They can be supplemented from the resources in poems, hymns, and readings available in the home or in the public library.

Source Materials

FUNDAMENTAL

"'What makes a home?'
I asked my little boy,
And this is what he said:
'You, mother, and when father comes—
Our table set all shiny—and my bed.
And mother . . .
I think it's home
Because we love each other.'

"You who are old and wise—
What would you say
If you were asked the question?
Tell me, pray.

"And simply—
As a little child—the old
Wise ones can answer nothing more:
A man, a woman, and a child—
Their love—warm as the gold hearth fire
Along the floor.
A table, and a lamp for light,
And smooth white beds at night—
Only the old, sweet, fundamental things.

"And long ago I learned:
Home may be near—
Home may be far—
But it is anywhere where Love—
And a few plain household treasures are."

—From *Silver in the Sun* by Grace Noll Crowell, published by The Southwest Press, Dallas, Texas.

I AM YOUR HOME

"*I am your home.*
I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.
But I am more than these—I am—
Thousands of years of human history with the long struggle of mankind for love and protection.
Sacrifice and great expectations.
Hope that endures and is patient and believes always that tomorrow will be bright.
Dreams and visions and aspirations.
Tears and struggle and disappointment that rend the soul apart.
A lull and a breathing space in the hot hard struggle of life.
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by—
Forgiveness that even forgets.
Love that fails not.
Trust and confidence that laugh at mistakes.
An understanding of each other that goes deep and reaches far and lasts forever.
I am your home."

—P. R. HAYWARD, from *The Epworth Herald.*

HOUSE BLESSING

"Bless the four corners of this house,
And be the lintel blest;
And bless the hearth and bless the board
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin;
And bless each crystal window-pane
That lets the starlight in;
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God,
The peace of love on all."

—ARTHUR GUITERMAN

BENEDICTION

"May nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the roar
And rains go by.
Strengthened by faith, the rafters will
Withstand the battering of the storm.
This hearth, though all the world grow chill,
Will keep you warm.
Peace shall walk softly through these rooms,
Touching your lips with holy wine,
Till every casual corner blooms
Into a shrine.
Laughter shall drown the raucous shout
And, though the sheltering walls are thin,
May they be strong to keep hate out
And hold love in."

—LOUIS UNTERMEYER

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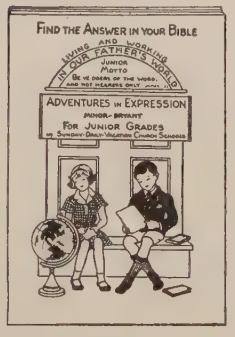
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The New Leadership Curriculum

(Continued from page 19)

First Series Courses	Second Series Courses
Group I. General Courses	
SECTION 1. RELIGION IN PERSONAL AND SOCIAL LIFE	
110a. Personal Religious Living	110b. Personal Religious Living
111a. My Community and the Christian Ideal	111b. My Christian Beliefs
112a. The Essentially Missionary Character of Christianity	112b. The Christian Message for Our Present-day World
SECTION 2. THE BIBLE AND OTHER RELIGIOUS LITERATURE	
120a. The Life of Christ	120b. How the Bible Came to Be
121a. A Brief Survey of the Old Testament	121b. The Old Testament: Its Content and Values
122a. A Brief Survey of the New Testament	122b. The New Testament: Its Content and Values
123a. The Life and Work of Paul	123b. The Prophets and Their Messages
	124b. Jesus and His Teachings
SECTION 3. THE CHURCH	
130a. The Meaning of Church Membership	130b. The Purpose and Program of the Church
131a. The Program of My Church	131b. The Church through the Centuries
132a. Christian Stewardship	132b. The Church and Social Work
SECTION 4. PSYCHOLOGY AND METHOD FOR CHURCH LEADERS	
140a. How to Understand Our Pupils	140b. How Christian Growth Takes Place
141a. How to Teach in the Church School	141b. Understanding Our Pupils
142a. Planning and Leading Group Worship	142b. Ways of Teaching
	143b. Education for Missions and World Friendship
	144b. Christian Worship
	145b. The Church and Family Welfare
Group II. Children's Division Courses	
DIVISIONAL COURSES	
210a. The Children We Teach	210b. The Growth of Christian Personality During Childhood
211a. Planning for Children in the Local Church	211b. Guiding Children in Christian Growth (Teaching Procedures)
212a. Teaching Children in the Small Church	212b. Administration of Children's Work in the Small School
	213b. The Home and Church Working Together in the Religious Nurture of Children
	214b. Missionary Activities in a Program of Christian Education of Children
	215b. The Child's Approach to Religion
NURSERY DEPARTMENT COURSES	
221a. Planning for the Nursery Child	221b. In-the-Home Work of the Nursery Department
	222b. At-the-Church Work of the Nursery Department (Teachers and Parents Guiding Nursery Children in Growth)
	223b. How to Find and Use Teaching Materials for Nursery Children
BEGINNERS' DEPARTMENT COURSES	
	230b. Administration, Grouping, and Equipment in the Beginners' Group
231a. Teaching Beginner Children	231b. Guiding Beginners in Christian Growth (Procedures)
	232b. How to Find and Use Source Materials for Beginners
PRIMARY DEPARTMENT COURSES	
	240b. Administration, Grouping, and Equipment in the Primary Department
241a. Teaching Primary Children	241b. Guiding the Religious Growth of Primary Children (Procedures)
	242b. How to Find and Use Source Materials for Primary Children
JUNIOR DEPARTMENT COURSES	
	250b. Administration, Grouping, and Equipment in the Junior Department
251a. Teaching Juniors	251b. Guiding the Religious Growth of Juniors (Procedures)
	252b. How to Find and Use Source Material for Juniors
Group III. Young People's Division Courses	
DIVISIONAL COURSES	
310a. Understanding Youth	310b. Understanding Youth (Adult Leaders)
311a. Teaching Youth	311b. Guiding Youth's Approach to Religion (Adult Leaders)

2a. Youth at Worship
3a. Planning a Young People's Society Program
4a. Young People's Work in the Urban Church
5a. Young People's Work in the Rural Church
6a. Christian Youth Building a New World

312b. Understanding Ourselves (Young People)
313b. Building a Total Youth Program (This course may be expanded to cover twenty hours if desired, in which case two course cards will be issued for its completion.)
314b. Methods for Guidance of Youth Groups (Adult Leaders)
315b. Guiding Youth Groups in Specific Projects
316b. The Art of Leadership (Young People)
317b. Youth and Worship
318b. Youth Groups in Cooperation
319b. My Life Work

INTERMEDIATE DEPARTMENT COURSES

323b. Building an Intermediate (Pioneer) Program
324b. Methods for Guidance of Intermediate Groups

SENIOR DEPARTMENT COURSES

333b. Building a Senior Program
334b. Methods for Guidance of Senior Groups

YOUNG PEOPLE'S DEPARTMENT COURSES

343b. Building a Young People's Program
344b. Methods for Guidance of Young People's Groups

Group IV. Adult Division Courses

ADULT EDUCATION COURSES

410a. Improving the Adult Class
412a. Adult Worship in the Church
414a. The Home and Extension Department

410b. The Church's Opportunity in Adult Education
411b. Understanding Adults
412b. Methods and Materials in Educating Adults
413b. Organizing for Adult Education in the Church
414b. Resources for Adult Education

PARENT EDUCATION COURSES

420a. The Church's Opportunity in Family and Parent Education

420b. Guidance in Christian Homemaking
421b. Techniques in Leading Parent Groups
422b. Developing a Program of Parent Education in the Church

Group V. Leadership Development Courses

510a. Enlisting and Developing Workers
511a. Improving Workers' Conferences
512a. How Jesus Developed Leaders
520a. How Can Church Workers Get Help?

510b. A local Church Program of Leadership Training
511b. How to Teach a "First Series" Training Class
512b. Planning and Conducting a Series of Workers' Conferences
520b. Helping Leaders Improve Their Work

Group VI. Administration Courses

610a. How to Improve Our Sunday School
611a. How to Improve the Opening Services of the Sunday School

610b. How to Administer the Sunday Church School
611b. How to Administer the Program of the Local Church
613b. How to Administer the Vacation Church School
614b. Financing the Work of the Church
617b. The Superintendent and His Task

Group VII. Field Work Courses

710a. The Volunteer Field Worker and His Work

710b. Cooperation among Community Religious and Character Education Forces
711b. Councils of Religious Education and Their Work
712b. Administration and Development of Council Work
713b. Resources for Leadership Growth

The Third and Fourth Series courses are not yet ready, but work on them is going forward, and announcement will be made as soon as they are available. With reference to the Third Series, it can be said here, however, that it will include more courses dealing with specialized fields than does the Second Series, such courses having to do with dramatization, discussion, and other special technics. Each Series, it is assumed, will have courses in all seven groups.

No doubt many readers of this article will ask: What about the old curricula? When do we start on the new? Will credits on the old be good on the new? These are important questions and deserve answers.

The old curricula will continue in use until the new curriculum is sufficiently widely known to warrant its complete substitution for the old. After a few years—the exact time is not yet determined—the new will entirely take the place of all the old curricula of the International Council.

The First Series courses have been available for more than a year. They are described in Educational Bulletin No. 501, price ten cents.

The Second Series courses will be available in the fall of 1935, if leaders' guides for all courses can be ready by that time. However, fall schools and classes should be planned on the basis of the old Standard Curriculum; there will be only difficulty and confusion if definite plans for the use of the Second Series courses are made before the bulletins dealing with their administration have been issued. When these bulletins and leaders' guides are ready, announcement will be made in the *Journal*.

All valid credits for courses in the old curricula will be transferred to the new curriculum. Detailed plans for the transfer will be announced later. In the meantime, students should go forward with their training just as if there were never to be anything more than is now available.

In an article in a later issue of the *Journal*, the policies for the accreditation of instructors and other matters dealing with the new program of leadership education will be discussed.

The new curriculum is not perfect, but it is an advance over what has been. After all, there is seldom a single leap to perfection; improvement comes by successive stages of struggling effort, not by the magic of a fairy's wand.

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NEW BOOKS

The Board of Editors is this month publishing on this page the Lenten Bookshelf for 1935, instead of giving an extensive review to some one book. This is a selection made by P. W. Wilson, staff writer for the New York Times, after examining a large number of recently published books submitted by various publishers. In his introduction to the list, Mr. Wilson says:

"I have been guided by a threefold objective in selecting this Lenten list. It has been the aim to present a shelf of books which, during Lent, would bring the reader into conscious fellowship with the God above him, the Soul within him, and the World around him."

A Lenten Bookshelf

The Abbey of Evolayne. By Paule Regnier. New York, Harcourt, Brace & Co. 302 p. Price $2.00.

This book has won the America-France Award and the prize of the French Academy for novels. In the form of fiction, it is a study of spiritual tragedy and triumph in the lives of two who deeply loved and, following the monastic ideal, were ready to lose the whole world that they might win Christ.

Anti-Christ. By Joseph Roth. New York, Viking Press. 177 p. Price $2.25.

An indictment of paganism in the modern manner—of the world that is too much with us. Joseph Roth's appraisal, little as he may realize it, is a curious corroboration of the view held by many fundamentalists.

The Catholic Church in Action. By Michael Williams. New York, Macmillan Co. 358 p. Price $2.50.

A factual and objective description by the editor of the *Commonweal*, of the Roman Catholic Church, including the papacy and the activities of this communion throughout the world.

Christ's Memorial. By Monroe E. Dodd. Nashville, Tenn., Baptist Sunday School Board. 102 p. Price $1.25.

A president of the Southern Baptist Convention expresses the faith and worship of his Church.

Christian Fact and Modern Doubt. By George A. Buttrick. New York, Charles Scribner's Sons. 311 p. Price $2.50.

A book of quiet and sincere argument, illuminated by belief, which a person can read with ease, yet not too quickly, and so arrive at adjustment with realities.

The Christian Message for the World Today. A symposium. New York, Round Table Press. 203 p. Price $1.50.

A group of leaders join in presenting an authoritative and stimulating survey of what the Christian Church means to a world where life is a problem for which a solution is imperatively needed.

Come Holy Spirit. By Karl Barth. New York, Round Table Press. 287 p. Price $2.00.

A book by the great German mystic and evangelist who has confronted Nazidom with an impregnable piety and here utters the deepest meanings of God's love for man.

Discipleship. By Leslie D. Weatherhead. New York, Abingdon Press. 152 p. Price $1.00.

A careful and sympathetic but independent examination of what is meant by surrender, sharing, the quiet time, guidance, and other aspects of the Christian life which are emphasized by the Oxford Group.

Economics and the Good Life. By F. Ernest Johnson. New York, Association Press. 186 p. Price $1.75.

A lucid comment on the situations arising out of the New Deal.

Faith That Propels. By G. Ray Jordan. Nashville, Tenn., Cokesbury Press. 208 p. Price $1.50.

An appeal to the individual. Simply written but in excellent style and apt in its allusions.

The Forty Days of Musa Dagh. By Franz Werfel. New York, Viking Press. 824 p. Price $3.00.

This large novel is here included as a revelation of what an ancient Christian community — the Armenians — has endured through the centuries at the hand of the Turk.

The Gospel According to You. By Samuel M. Shoemaker. New York, Fleming H. Revell Co. 192 p. Price $1.50.

A book that surrounds the reader with encouragement to be all that he was meant to be. Here is the genuine gospel that adds no sorrow unto it.

In the Steps of the Master. By H. V. Morton. New York, Dodd, Mead & Co. 448 p. Price $3.00.

A brilliantly worded description of the Holy Land as it is today, by a successful author, which is at once vivid with accurate observation and breathing with a deep reverence.

Jesus the Unknown. By D. S. Merejkowski. New York, Charles Scribner's Sons. 445 p. Price $2.75.

Merejkowski, the Czarist exile, is the author of the well-known biography of Leonardo da Vinci. In these pages, the mysticism of the Eastern Orthodox Church, purified of political alloy, is concentrated on the Christ.

The Jew and the World Ferment. By Basil Mathews. New York, Friendship Press. 186 p. Price $1.50.

No consideration of life is complete at this time without a reminder of what Christians have derived in spiritual and cultural benefits from the Jews. This book, by a Christian, sets forth the Jewish situation as he sees it.

King of the Jews. By Mary Borden. Boston, Little, Brown & Co. 306 p. Price $2.50.

A graphic but scholarly narrative of the Crucifixion and Resurrection, in which, without undue liberty with the records, the scenes are dramatized.

New Bible Evidence. By Sir Charles Marston. New York, Fleming H. Revell Co. 249 p. Price $2.00.

This volume embodies the latest results of excavation in Palestine which has been made possible by the author. It is a book written for the people, and it includes many fascinating discoveries which have to be taken into consideration by the historian.

Sadhu Sundar Singh. By C. F. Andrews. New York, Harper & Bros. 205 p. Price $2.00.

Mr. Andrews, the Christian whose name is known throughout India as a symbol of the piety that India reveres, writes of the Indian saint whom he knew so well.

The Secret of Victorious Living. By Harry Emerson Fosdick. New York, Harper & Bros. 246 P. Price $1.50.

A voice that persuades here speaks in print. It is by the constructive totality of influence that this book has to be judged. It is not to be labeled as modernist. It is "both human and divine."

The Story of the Bible. By Walter Russ Bowie. New York, Abingdon Press. 557 Price $3.00.

For those who wish to renew or to beg an acquaintance with the Bible as a whol this is the book.

The Unknown God. By Alfred Noye Sheed & Ward. 383 p. Price $2.50.

After a long and varied career of gre literary distinction, Alfred Noyes describ his pilgrim's progress along the paths science and culture back to Christ. He is a fine mind revealed in the noblest of a quests.

You Can Master Life. By James Gordo Gilkey. New York, Macmillan Co. 186 Price $1.75.

A book—friendly and sensible—whic read quietly, contributes to courage.

Vale. By Dean W. R. Inge. New York Longmans, Green & Co. 127 p. Price $1.6

A farewell to active life by one whose pe sonality has impressed itself on his genera tion. It is a brief book, but every word i self-revelation.

The Way of Simplicity. By W. E. Orchard New York, E. P. Dutton & Co. 321 p. Pric $2.00.

Th witness to Christ of one who, afte many difficulties, consecrated his life and in fluence to the Roman Catholic Church.

What Men Are Asking. By Henry Sloan Coffin. Nashville, Tenn., Cokesbury Press 196 p. Price $2.00.

The president of Union Theological Sem inary offers answers, constructive and sym pathetic, to questions on faith that are pre valent in many minds.

My Poetry Book. Arranged by Grace Thompson Huffard and Laura Mae Carlisle in collaboration with Helen Ferris, with an introduction by Booth Tarkington. Philadelphia, John C. Winston Co., 1935. Price $2.50.

This book is beautifully gowned and will be a joy to any home. Many of the modern poets are found here, and enough of the old favorites to endear it at once. It can be the source of entertainment for mother's hour with the children, from the time they are five until they are in high school.

We find in it inspiration, humor, nature poems, and a wide variety from Milton and Shakespeare to Guiterman and Yeats. It has colored illustrations by Willy Pogány, and a glossary of difficult words.

If mothers buy it for their children and read it with and to them, its influence will be far reaching in character formation.

—M. H. H.

The Larger Parish. By Edmund DeS. Brunner. New York, Institute of Social and Religious Research, 1934. 95 p. Price: paper, 50 cents.

Raising the question whether the larger parish is "a movement or an enthusiasm," this author recounts the history of the movement and reports various definitions. Typical organizations with their activities, equipment, personnel, and programs are described. The place of religious education as an important factor in the larger parish is interpreted. Both failures and achievements are reported and the characteristic problems are described. The appendices contain a chart of a larger parish organization, sample constitutions and by-laws, and the annual report of a typical larger parish.

Children of Galilee. By Elisabeth Edmund. New York, The Abingdon Press, 1935. 16 p. Price 25 cents.

This is an Easter dramatization for junior children. The story is centered about a group of people who want to see Jesus after his resurrection to tell him that they wish to be his disciples. The familiar stories of Nicodemus, the healing of the ten lepers, the healing of the blind boy, et cetera, are a part of the production, thus enabling groups to make this not only a dramatic service for Easter Sunday, but a worth-while unit of study. —G. D.

Youth and the Homes of Tomorrow. By Edwin T. Dahlberg. Philadelphia, The Judson Press, 1934. 160 p. Price $1.00.

This is a course prepared for young people facing the possibilities of courtship and marriage, based upon the author's extensive experience in counseling such young people and their parents. The treatment is sensible and sane and faces frankly such questions as: the meaning of marriage, postponed marriage, the wage-earning bride, inter-marriage of Catholics and Protestants, and second marriages. Emphasis is placed upon the necessity of a definitely religious motive and point of view in approaching marriage and the establishment of a home. Each of the seven chapters is followed by stimulating questions as guides in provoking discussion.

A Pilgrimage of Ideas, or *The Re-Education of Sherwood Eddy.* By Sherwood Eddy. New York, Farrar & Rinehart, 1934. 336 p. Price $2.50.

Leader of student thought, missionary to India and China, leader of remarkable evangelistic campaigns among China's literati, World War figure, incessant world traveler and interpreter of social and political movements, and champion of liberal social philosophy—Sherwood Eddy has been first, last, and always, a dynamic Christian. His autobiography is written in an informal, "chatty" style, and is fascinating as well as thought provoking.

Character in the Making. By Paul F. Voelker. Milwaukee-Lansing, E. M. Hale Company, 1934. 160 p.

The State Superintendent of Public Instruction of Michigan here makes a contribution, in simple, non-technical terms, to the theory of character education. The treatment is organized around a series of key-words which indicate the movement of the author's thought through the process of charecter development: wishes, values, emotions, ideas, structures, ideals, conflicts, discrimination, choice, attitudes, expression, environment, and integration. The author's view-point is warmly spiritual and personalistic, supplying a satisfactory background for the functioning of religious experience in the process of character development.
—H. C. M.

Religion Meets the Modern Mind. By Russell Henry Stafford. New York, Round Table Press, 1934. 214 p. Price $2.00.

A minister accustomed to the university-student mind rethinks the basic ideas of the Christian religion, and presents a workable faith well acclimated to the critical temper of the day.

Sally Jo. By Zenobia Bird. New York, Fleming H. Revell Company, 1934. 216 p. Price $1.50.

A fourteen-year-old girl wrote the following review: "This is a beautiful story about a girl who is full of life, and fun, who faces the question of living for herself or of being a missionary. She decides to become a missionary no matter what becomes of her or how hard it is. *Sally Jo* appealed to me greatly and has brought me closer to Him whom I would serve."

Programs for the Intermediate Society. By L. Helen Percy. Anderson, Ind., The Warner Press, 1934. 128 p. Price 50 cents.

A series of thirty-five topics worked out with helpful suggestions for Scripture material, discussion questions, introducing and developing the subject, hymns, story material, etc. The topics are not dated and can be used at any time.

Lesson Commentary for Sunday Schools: 1935. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1934. 316 p. Price $1.75.

A New Guide to Christian Discipleship. Its what, why, and how. By John W. McLennan. New York, Fleming H. Revell Company, 1934. 95 p. Price $1.00.

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Vacation Church School Leaders—
Are You Ready?

Here is the Presbyterian series of textbooks recommended for use in 1935 vacation church schools. These or any books in the Cooperative Series may be ordered from your nearest Presbyterian Sales Agency, addresses of which are below.

Kindergarten (ages 4 and 5)

Beginners in God's World, Elizabeth McE. Shields.....$1.75

Children are guided in the appreciation of all who have a part in making their home happy; of the wonders of God's world; of Jesus the friend of little children. The methods used include informal conversation, play, story telling, informal worship, and purposeful construction.

Helpers in God's World, Clara L. White....$1.75

This course aims to develop a realization that all children are helpers in the world if they do what God would have them do. A broad sense of fellowship with others is developed thus laying one essential foundation for Christian living. It makes use of scripture, prayers, poems, games, stories, and gives designs for handwork.

Primary (ages 6, 7, and 8)

God's Children Living Together, Carolyn Dudley.....$1.75

Actual experience in Christian living is gained and appreciation of the values in Christian conduct is encouraged. Scripture material is central. Stories, worship services, play activities, and handwork suggestions are included.

Learning God's Way, Carolyn Dudley.....$1.75

The course in its nature and aims is similar to God's Children Living Together, but uses entirely different situations and materials, all contributing to the aim of Christian character in the pupil.

Adventures in Friendliness, M. Florence Brown.....$1.75

A missionary course introducing pupils to people of other lands and showing how much we owe them; uses Bible stories and teachings of Jesus.

Junior (ages 9, 10, and 11)

A Trail of Everyday Living, Nellie V. Burgess.....$1.75

The title indicates the content of the course. The subjects include daily talks with God, learning God's laws for happiness, sharing daily work, responsibilities in the home, and right conduct in school experiences. Scripture material is central.

Exploring the Trail with the Master Guide, Edland and Newton.....$1.75

This course aims to develop a knowledge that Jesus' way of life is the way God desires his children to follow: a realization that Jesus serves as the unfailing guide on this trail; growing ability to understand and heed the guidance given in the Guidebook (the Bible); and a definite acceptance of Jesus as guide. A wide variety of methods is used.

Intermediate (ages 12, 13, and 14)

Discovering How to Live, Lucile Desjardins.....$1.50

A variety of problems faced by Intermediate boys and girls are discussed, leading to solutions based on Christian principles and teachings. Very definite suggestions for program are included.

For Ungraded Schools

Stories from the Great Library, Arthur H. Limouze.....$1.50

This book is prepared for use in schools that cannot divide pupils into the usual grades during the first year. So far as is possible it will suit the needs of both Primary and Junior pupils.

SUPPLEMENTARY MATERIAL

A Music Manual (Graded)	$1.50
When the Little Child Wants to Sing (Beginner)	1.50
Primary Music and Worship	1.25
Junior Church School Hymnal (Teachers' Edition)	.90
The Church School Hymnal for Youth	.90
Manual of Craft Work	$1.00
Supplement to Manual	.60
Administering the Vacation Church School, J. S. Armentrout	.85

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PHILADELPHIA, Witherspoon Building

PITTSBURGH, Granite Building
CHICAGO, 216 South Wabash Avenue
SAN FRANCISCO, 234 McAllister Street

When Mother Goes to Camp

(Continued from page 17)

fifteen hundred people. A federation of churches was formed. The church at the side of the consolidated school is used for the morning worship. Twelve Sunday school classes are held in the public school building. The federation has made it possible to secure a resident minister, a graduate of Union Theological Seminary, trained specifically for the rural field. His wife, a graduate of Columbia, helps with the young people's and women's work. The summertime associate minister teaches in the summer camps along with his other services.

Theoretically, and as far as mission work is concerned, there are still several denominations. Practically, the churches are facing their religious responsibility in the community with a united front. The school and the church work "hand in hand." Most of the Sunday school teachers are public school teachers. The minister of the church and the superintendent of schools confer together. One night is held open for school affairs, another for the church. On Promotion Day last year, the superintendent of schools spoke on "Education and Character Formation" at the church service.

The home is still a power for good in the rural community. The farm family continues to be more of a unit —even in this day of disintegration—than is the *average* city home. The tradition of the American Home need not die if rural communities can again have leadership. The rural field can continue to send forth Christian workers, if people will realize that creeds and doctrines are not as important as human life and that the day in which we live again calls for those who dare to pioneer.

Entering into Life

(Continued from page 7)

about, find the secret door, enter the room of prayer, an start out on the narrow pathway for themselves. And h can do this not merely by persuasion, by personal encou agement and advice; but by joining with all others of lik mind and training in an implacable attack upon th selfishly entrenched powers which conspire to make sacrifice of poor humanity and a ghastly shambles c civilization. He alone can offer adequate leadership t those who, by no fault or desire of their own, are throng ing the highroad to destruction.

It is, therefore, to this end that prayer and self-develop ment properly proceed: to the end that there may b helpers and pioneers of effective goodwill upon the high road of humanity. He who would enter into life's large experience, beyond all merely selfish satisfactions, mus find himself at last in the midst of suffering mankind doing all that he can to succor individuals and to chang with relentless determination the social conditions unde which our human race, cringing and with broken spirit stumbles blindly toward the abyss. To such there come an enlargement of mind, a steadiness of hand, a keenness of perception, a fastidiousness of appreciation, a sympathy of understanding, and an invincibility of purpose, tha carry them onward by faith and deeds to the ultimate goa of existence where "God is not ashamed to be their God for He hath prepared for them a city."

This completes the series of devotional articles by Dr. Bradley. Next month the first of a group of three inspirational messages by Rev. J. Stuart Innerst, of Westerville, Ohio, will be published.

Steps in Worship

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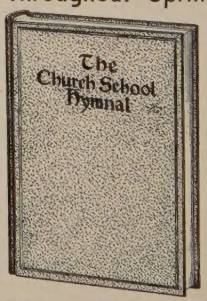

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